The History Of the

Halifax Congregational Church of Halifax, Massachusetts

With notes and references concerning the inhabitants, environs and lifestyles of the Halifax Town and wider Community)

Volume One: Through 1900

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For the 275th Anniversary of the Church,
Concurrent with the Town of Halifax.
Autumn, 2008



Am Stop Jenn Jack







A Preface

History is always an introduction towards future and greater discoveries. This study of the Halifax Congregational Church Family with notes on Halifax, Massachusetts, as a community and its environs, will hopefully serve to enable countless future historians to build upon its humble foundations. Unfortunately, even referenced historical research is always an imprecise science as well as an ongoing endeavor. The connection of chronologies, events and scenarios to form a unified rendering of the past may be but one facet of a many faceted legacy. It is with great devotion and honor that I present to my church family (and its community) part of its own story and heritage. In my attempt to reach behind the folklore, legend, hearsay and unsubstantiated themes, as well as the axiom that history "tends to be the view of the victorious", I have uncovered a story of genuine people immersed in bold ideals whose greatness extends to the present day. My intent is to seek out original sources and extensively referenced accountings as much as is possible and draw from them to accent and add credibility to this study. I have used the "footnote" format so the reader will have readily available sources to seek further information or read additional commentary. An additional General Index of Resources is found in the Appendices as well as a listing of archivists and historical societies valuable for continued exploration of this rich story. All websites and internet-based citations are correct as of the publishing/release date of this work. It is indeed my pleasure to share with you this story of the Halifax Congregational Church as they, as WE, Celebrate our Two and Three-Quarters Centuries in Existence! May our 275th Anniversary be but a steppingstone to greater celebrations.

Reverend Joseph A. C. Wadsworth III
Pastor and Chronicler.

© Rev. Joseph A.C. Wadsworth III and The Halifax Congregational Church,

Parvis e glandibus quercus et Permitte Divis Cetera.¹

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^{1 &}quot;tall oaks from little acorns grow" and "All else leave to God".



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PART ONE:

SETTING THE SCENE

PREHISTORY

The entire northeastern American continent was covered in a deep sheet of ice as the last glacial age progressed, advancing across the countryside, scouring mountain and valleys alike and pushing up gigantic mounds of debris as it proceeded southwards. The glaciers traveled as far south as Long Island, where evidence of that southerly progression ended. The glacial sheet's limit continues running eastward along Long Island to Nantucket Island. As a result of this scene, the entire states of Connecticut, Massachusetts and Rhode Island were deeply buried in ice. extending in thick "lobes" or fingers going on out onto the Continental shelf which was dry due to the ocean levels having dropped some 400 feet or more.² A wide isthmus extended out to Georges Bank and 75% of the way to southern Nova Scotia.4 Terminal moraines have been located some distance out on the now-flooded Continental shelf showing the furthest extent of the Huge Larentian Ice Sheet about 25,000 years ago with the shoreline to the edge of the Continental Shelf. 5 It is estimated the ice at Halifax could have been a mile thick.

The Glacier's eventual retreat left behind deposited rocks, tons of silt and pulverized rock called "till" ⁶, and in the scoured out basins the

³ Recently proof was found that Georges Bank some 100 miles east of Cape Cod was above water when the oceans were lower as a Mastodon Tusk was retrieved from this site in 2007 by an fisherman. Boston Globe Newspaper, January 6, 2007, Section B, pages 1 and 6 "A Fish tale with a Prehistoric Bite"- 13,000 year old prehistoric elephant (Mastodon) tusk on Georges Bank found."

⁴ See a variety of Maps and diagrams in <u>The Archaeology of New England</u> by Dean R. Snow (Academic Press, New York, 1980)

The General extent can be seen by roughly drawing a line along the southern edge of Cape Cod, Nantucket, Martha's Vineyard, Block Island and Long Island. Dry Land extended beyond that many miles. Two "lobes" of ice pressed over the Plymouth area, the Buzzard's Bay Lobe, the Cape Cod Lobe, scraping the landscape and carrying rock from far away. This ice sheet began to retreat rapidly and by 16,000 BC had retreated from Cape Cod, by 14,000 BC the retreat had reached north of Boston (according to Hansen in "Geohydrology and Simulated water Flow, Plymouth-Carver Aquifer": USGS Water Investigations Report 90-4204, 1992.) and by 13,000 BC the ice had retreated from the Gulf of Maine and all of Southern New England. (United States Geological Survey, "Glacial Cape Cod, Geologic History of Cape Cod" by Robert N. Olde; US Department of the Interior, USGS http://pubs.usgs.gov/gip/capecod/glacial.html, Nov 6, 2001)

⁶ This is material as small as a particle of talc powder and as large as a many-ton boulder.

melting ice filled with water and drained locally through the Jones River Basin and the Taunton river system. This dammed up lake (Glacial Lake Taunton) covered a part of ancient pre-historical Halifax. dam found just South of Taunton blocked the outflow of water and it covered the entire Basin, the eastern portion of this lake covered a sizable portion of southern Halifax and there are mapped 100 foot thick deposits of silt and clay, as well as numerous sandy-silty bogs which attest to the lakes prior existence. It is likely that the high ground where the Halifax Congregational Church stands today and to the south of that, down South Street, may have been approaching the shoreline of this Glacial "Lake Taunton's" eastern and northern limit. In time Lake Taunton filled with sand and silt from the minerals within the Glacial melt-water. and drained down to become the current Taunton River basin, creating the unique and wonderful cranberry bogs in our area. This lake-bottom would be a fertile base for plants, trees and animals to flourish. As the water drained into the future bogs and lakes, and the minerals settled or were filtered through the bottom, the concentration of valuable minerals such as iron grew as a layer in the bottom. The lake was likely no more than 50-60 feet deep at it's deepest point. 7 (The natives referred to this transition from ancient lake-bottom to shore as "weexcadawasoang" 8) If the tall steeple of the Halifax Congregational Church existed 15,000 years ago, from it's top windows the view would be extraordinary. There would be bare ground with some grass and no trees, and the ground nearby would be mostly glacier-packed silt, gravel and rocks. ("erratics"=rocks carried on /in the glaciers as they advanced and left as it melted) Looking to the north would be visible the edge of the mile high ice-sheet as it receded. To the south and down the slight incline of terrain would be visible a wide and shallow lake, extending almost to the horizon and from southeast to southwest. Water from the glacier to the north would be flowing into it from various points to the west and it's color would be a deep aqua blue. The elevated terrain to the NE would be clear of vegetation and would continue beyond Monpossett and Silver Lakes towards future Pembroke and Kingston. Occasional grazing animals would be visible.

Some was carried as far as coming from the mountains of NH. (<u>General Geology of Plymouth County</u>, by Jim Turenne; http://nesoil.com/plymouth/geology.htm,

⁷ Ibid - also refer to Map included in the file and reference. The Glacial lake-bottom deposits are referred to as "Lacustrine deposits."

As the general climate warmed the vegetation and wooded areas increased in density, the melting glacial ice fields provided plenty of water flowing southward. Around 12,000 years ago as Caribou and other herbivorous animals entered the region, they were followed by those who hunted them. These hunters included the pre-historical natives or "Paleo"- natives, who became the first to settle in the region as ancient artifacts show.

The Taunton area is rich in Native American History. As the hunters forayed north and east from New Jersey into New York and Southern New England they followed the herds of animals that migrated. The shallow Lake Taunton would be a great place for hunting. I would hazard a guess the highlands of Halifax would be a superb place of reconnoitering for game near the lake and the future White Island settlement may have had nomadic roots going back several thousand years into prehistory. It is a theme in some Native groups that the highest ground was the preferred place of the clan's sachem or wise leader's home. At times the Halifax Congregational Church's promontory may have been a valued spot for this native leader's home. Artifacts near the Taunton River have been dated as far back as 10,000 BC. ¹⁰ Between

⁹ Arrowheads and spearheads date as far back as 7,500 years ago and uses of a throwing stick or "Atl Atl" and spears may have been in common use as far back as the glacial period. <u>The Northfield Mountain Interpreter</u> by Claudia F. Sammartino, et al (Northeast Utilities, Berlin, CT., 1981) pages 101, 102, 108.

As the receding ice sheet began to diminish in mass about 15,000 years ago so the resulting entry into Southern New England could possible have been between 10,500 and 8,000 BC. Artifacts found in the NY region may in fact suggest a later arrival with earlier forays for hunting and exploration. [Sites that are dated include: Staten Island ca. 5310-7410 BC with the best estimation at 6,300 BC ± 140 years; Poughkeepsie, NY artifacts dated at around 4030 to 4610 BC ± 100 years. By 3,000 BC there was continuous occupation of the Southern New England Region by Paleo-native groups. North American Indians by the Smithsonian Institution (various authors inclusively): Volume 15 (The Smithsonian Institution; The Government Printing Office, Washington, DC, 1978.)pages 16-27, 166-ff.)

¹⁰ The <u>Taunton River Study</u>, a subpage of the "Taunton River; wild and scenic Rivers Study", http://www.tauntonriver.org/tools.htm, "Archaeologic Finds". This study ("Paleo Indian and late Paleo-Indian Period−12,000 − 10,000 BP <Before Present> and 8,000-9,000 BP) says the incurrence of Indian groups date back likely to around 12,000 Years ago. They were nomadic and hunted as they needed. They hunted Caribou, elk, moose, deer, bear and others. Mammoth teeth have been found offshore (dredged by fishermen) as these hunters likely drove them into extinction early on. One site on the northern shore of Lake Assawompsett showed evidence of paleo-hunters from around 9,000 years ago. Some 8,000 artifacts were found in Ipswitch dating to around 10,000 years ago. The Titicut settlement along the Taunton River dates from 9-8,000 years ago and was in use through 3,700 years ago.

8,000-3,000 years ago the hunters began to stay for a time in one place. The ocean levels were slowly rising and hunters began to trade complete nomadic life for one of staying and settling in a number of places as their needs dictated and as the weather warranted. Between 3,000 Years ago and 1500 AD these mobile bands settled in more permanent spots and likely had several ready settlements to occupy in various places that they vacated and occupied from season to season.¹¹

In general the tribes who lived along the Northern and mid-Atlantic seaboard were all a part of the aboriginal groups connected with the Algonquins, a large group further inland and northwards. Some sources suggest a conflict split off the group (either by schism or by invasion) from other groups and may have existed for several centuries as two distinct groups. Lost in antiquity are the discoverers of various trails which the tribes used in their various trading networks locally ¹² as well as some tribal land demarcation. Some sources suggest that the various and varied tribal groups of Southern New England Indians were at one time a part of one large general tribe. ¹³ Similarities in language add credence to the suggestion that these similarities exist and these linguistic similarities might be traceable backwards to the larger Proto-

Additionally an Indian Fort was on the side of the Taunton River near Titicut since before the arrival of settlers from Europe. <u>History of the Town of Middleboro, Massachusetts</u> by Thomas Weston, A.M.; Houghton and Mifflin Co., Boston, MA (Riverside Press), 1906. page 398. (Titicut means "at the Great Tidal River" – <u>Indian Place Names of New England</u> compiled by John C. Huden (NY, Museum of the American Indian Heye Foundation, 1902) page 251.

¹¹ From War, Technology and Tactics among New England Indians, Madison Books, 1991 (as reviewed in the internet at,

 $\underline{\text{http://www.rihphc.state.ri.us/archaeology/nativeamerican.php}} \ , \ State of Rhode Island, Preservation and Heritage Commission)$

-Also refer to Mitchell T. Mullholland and Kit Carson, in their writings "<u>Prehistory in New England</u>", Department of Anthropology, University of Massachusetts, Amherst, MA; "Timeline from Ice Ages to European Arrival in New England". He Notes the general timeframes as 12,000 BP = "Paleo-Indian" – Hunting groups in tundra; 9,000 BP= "Early- Middle Archaic "- Seasonal Hunter/Gathering groups settling for several months; 6,000 BP= "Early Middle Archaic" – Larger base camps and forest hunting as well as fishing and shellfish; 3,000 BP= "Woodland" – Semi-permanent villages, cultivated food crops, slash and burn agriculture, use of bone tools.

History of the Indian of Connecticut from the Earliest Known to the Present by John W. DeForest, (Connecticut Historical Society, Hartford, CT., 1852) page 11.

¹³ History of the Indians of Connecticut, page 11.

group (Algonquin ancestors?) extending from northern Nova Scotia to Virginia and do resemble the Algonquin language in Southern Canada. ¹⁴ The two main groups prevalent in the Plymouth County area were the Narragansetts and the Wompanoags. ¹⁵ Primarily the Wampanoags were the central group that would deal with the settlers in Plymouth.

In specific, the subgroup of natives were the Nemaskets, located in the vicinity of Middleboro (Nemasket - "Nemah" = fish, "-et"= "a place of") where there was a fish weir since prehistory. 16

The Pilgrim landing in 1620 was not the first time the natives had encountered a European or Asian. The People may have been visited by the Vikings (ca. 1000 AD) and possibly the Chinese in 1421¹⁷, and they

Also supported by <u>The Connecticut River: New England's Historic Waterway</u>, by Edmund Delaney (The Globe Pequot Press, Chester, CT, 1983) Page 9.

- -Wampanoags- Bristol County, RI
- -Pocassets- Rehobeth, Swansea, Tiverton, Saconet to Little Compton (RI)
- -Nemaskets Middleboro
- -Agawams Wareham
- -Manomets Sandwich
- -Sakatuckets Mashpee
- -Mattakees Barnstable
- -Nobquasetts -- Yarmouth
- -Monamoys Chatham
- -Naussets Eastham

<u>History of the Town of Middleboro, Massachusetts</u> by Thomas Weston, A.M.; Houghton and Mifflin Co., Boston, MA (Riverside Press), 1906, Page 1, esp notes 1 and 2.

¹⁷ The current theory of Galvin Menzies gives credible evidence of a huge Chinese Junk Fleet that sailed throughout the world and may well have landed in Rhode Island and visited inland. "I contend that the people Verrazano met at what is now Newport, can only have been Chinese men and women, descendants of sailors and concubines from Zhou Wen's great fleet. I suggest that the first settlers of North America came not with Columbas, nor any other Eurpopean pioneer, but in the junks of Admiral Zhou Wen's fleet, landing around Christmas, 1421, and now there is ample DNA evidence to

¹⁴ The Indian in Connecticut by Charles Whipple (Berkshire Traveler Press, Stockbridge, MA, 1972), Frontispiece notes and map.

¹⁵ Indian tradition denotes that the people came from the southwest after a tremendous flood. They had been staying on what they call "Turtle Island" where they had lived since the time of creation. Wampanoag means "eastern people" or "people of the dawn". "Wompag" = "bright light" in their language. Each community had authority over a certain territory but the land was to use not to "own". The Massachusett and Naragansett groups also were on "Turtle Island". <See pictograph image at the end of this section Another English Misspelling in some literature is "Namasket". In fact a large group of native subgroups were known as the Pokonoket Race and this was composed of:

met early European explorers such as Giavanno de Verrazano (1524) 18. and heard of European fishermen farther north since the early sixteenth century, but the strange men always went away again without any lasting effect on the Wampanoag way of life. It was the unprecedented influx of these "coated (cloth-wearing) men" after 1600, and their often violent approach to the Native Peoples, that alarmed and dismayed the People. Men who went to talk with these uncouth bearded people might be attacked and shot at with guns — an unnerving experience in itself since it was unclear how the thunderous weapons worked and what power they possessed— or seized in a ignominious fashion for no reason and borne away in the great boats. The bad men seized children as well, and might act towards women as no self-respecting man should. The People were cautious but unafraid and often gave these encroachers as good as they got, killing some and driving the others away. It is also possible that a voyage led by Daniel Gookin in 1599 did not stop but slowly charted the landscape of the coast or traded only briefly. 19

An increasing number of European visitors arrived on the Wampanoag's coast. Bartholomew Gosnold, who visited Capawak (Martha's Vineyard - 1602) was given such appropriate items as tobacco pipes, deer skins and carefully made cords, but the visit was marred when the "Englishmannoq" stole a canoe. Later four Native men found cause to attack two trespassing English hunters. In the following season (1603), Martin Pring met with the People near Pamet (Truro and Provincetown) and more exchanges were made, but the two sides were

back up this assertion". <u>1421, The Year China Discovered America</u> by Gavin Menzies (Perennial Press, England 2002) pages 333, 337-9.

The explorer wrote later on to the French King "(On entering the Bay) we founde about 20 small boates of the people which with divers cries and wonderings came about our shippe, coming no nearer than 50 paces towards us. ... then they made a loud showte all together declaring that they rejoiced when we had something ... This is the goodliest people and of I the fairest condition wee have found in this our voyage. They exceed us in bigness, they I are of colour of brasse, some of them encline more to a colour of whiteness; others of a yellowe colour of comely visage and long black hair. ... there are plaines 25 to 30 leagues broad, open without any impediment of trees and such fruitfulness ... We entered into the woods which wee found so great and thicke that any army, were it never so great might have hid itself therein. We saw their houses made in circular or rounde form, 10 to 12 foote in compasse....." Naragansett Bay: A Friend's Perspective by Stuart O Hale, 1998 (Sea Grant: Indians and Colonists: http://www.providenceri.com/narragansettbay/indians and colonists.html)

¹⁹ One passenger aboard that vessel was a William Wadsworth, an ancestor of the author, Rev. Wadsworth.

unsure of each other and the English soon left. Prig also made inroads up the Jones River into Kingston and beyond reaching it's headwaters. Men of another European nation, France, arrived with Samuel de Champlain. Champlain actually entered Patuxet ("at the little falls," 1605, later Plymouth) harbor where he saw many houses and cornfields. The theft of a kettle at Nauset led to confrontation and the death of a French sailor. The Native inhabitants regretted this unfortunate occurrence and made conciliatory gestures such as bartering their bows and arrows to express their regrets. A second voyage by Champlain the following year resulted in another fatal struggle at Monomoyick (Chatham, 1606).

A few years later (1611) another English ship under the command of Captain Edward Harlow came to Cape Cod and kidnapped several Wampanoag men, including Epenow, a Capawack sachem. Epenow was able to exploit the English greed for gold in order to return to Capawack as a guide (in 1614). He was then able to escape back to his people. In that same year, the English explorer Captain John Smith arrived to map the coast of what is now called New England, trade for furs and establishing fishing operations. Unfortunately, his lieutenant, Thomas Hunt, kidnapped 27 Wampanoag men after Smith had returned to England and sold them as slaves in Malaga, Spain. One of these was the Patuxet band member Tisquantum (Squanto) who escaped to England before returning to America and fame as the savior of the Pilgrims. The loss of these twenty Patuxet and seven Nauset men was strongly felt in the Wampanoag communities. When a French vessel was wrecked on Cape Cod in 1616, the surviving crewmen were seized by the People and presented to various allied communities as to act as servants as was the People custom for prisoners of war.

A far worse disaster struck the Native Peoples in 1618. An epidemic (or "plague"—the specific disease is unknown²¹) brought by the Europeans swept across the lands of the Massachuset and the Wampanoag, destroying whole communities, and reducing those surviving to ten to thirty per cent of the original population. ²² Patuxet

²⁰ Martin Prig in his 1603 visit described the Jones River as "winding like the shell of a snail." Major Bradford's Town: A history of Kingston, MA: 1726-1976 (Kingston, Town of Kingston, 1976) page 6.

²¹ It is likely this was some form of smallpox. Noted as a Plague by Samoset from Patuxet (RI) who knew English and remembered he was the only living survivor when he revisited later. <u>History of Plymouth County</u>, by H. H. Hurd, 1889, page 80.

²² "John Thomas, an Indian projected to be over 100 years old and before his death in

(Plymouth), which had once had a population of 2,000 people, was found abandoned by Tisquantum when he arrived as a guide for Thomas Dermer in the spring of 1619. This epidemic spread across New England and had similar impacts elsewhere. It is thought that between two and seven thousand natives lived in the Connecticut region around the year 1630 a mere fraction of the people before the disease struck.²³ This wholesale destruction so weakened the Wampanoag that their leading sachem, Massasoit, was forced to submit to the Narragansett sachem Canonicus. In 1619 New England was also visited by Sir Ferdinand Gorges who landed to explore and visited the area of the future Middleboro.²⁴

Thomas Dermer returned to Wampanoag Country in the summer of 1620 with Tisquantum and an Abenaki sachem from Pemaquid (Maine) named Samoset. Dermer worked for the same Sir Ferdinando Gorges who had kept Epenow of Capawack a prisoner until 1614. This continuous difficulty and challenge to the natives would eventually percolate towards the confrontation of King Phillips War in the latter 1600's.

1730, remembered his father while he was still young (ca early 1600's) left Boston when a great sickness had wiped out most of his people. ... in both Dorchester and in Boston the dead were so many that they were never buried." King Phillips War: The History & Legacy of America's Forgotten Conflict by Cris Schultz and Millicent J. Torgas (Coungton Press, Woodstock, VT, 1999) page 104

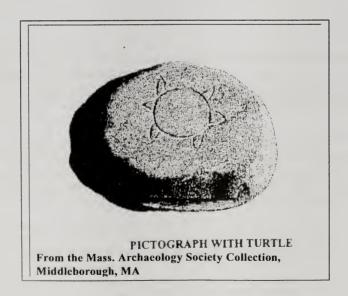
²³ Ellington, page 3.

Notes that the "decimation of the Natives was quite severe and rapid" is found regionally: The Nipmucks may have numbered 500 or so as notations of the deaths of many due to early disease epidemics took their toll in the region." 1639-450 of 1,000 Indians at 'fort up above the River Conigtecut' died of epidemic.". Of the Podunk, numbered about 300 in 1633 as "Indians near Hartford". Handbook of North American Indians, page 166ff.

²⁴ Sir Fernando Gorges sent an expedition to look after a certain fishing and fur interest, noted by Cpt. John Smith in 1617. Cpt. Thomas Dermer was leader of the expedition.... He explored the country in a small band from Kennebec (ME) to Cape Cod (MA). "I traveled westward to a place called Namasket, where finding inhabitants, ... " He also rescued two Frenchmen wrecked several years before and subjugated to severe slavery. A Third had married. One of the survivors was found in Namasket." Ibid, <u>History of Middleboro</u>, Page 21. Generally these societies were male-driven and women were basically laborers. (Ibid page 2)



A Native Village from around 1600. From "Prehistory in New England" by Mulholland and Curran



THE RELIGIOUS CONTEXT AND BACKGROUND

I. Prior to the Landing in Plymouth:

To better understand the context of the formation and existence of the Halifax Congregational Church, it is prudent for us to have an understanding of the tempestuous and deeply passionate forces that form the context, history and backdrop of our religious envisioning. especially at the early formative period of Protestantism. The Protestant Reformation, more particularly the English Reformation, carries within it our heritage directly. During the years prior to the European settlements in the Americas the entire European continent was embroiled in bitterly contended revisions of their systems of faith, worship format and content, iconical values, and even religious house architecture. All of these were global in scope both for the individual person of faith as well as for congregations, countries and kingdoms. The Protestant Reformation was that tide of revision and religious recasting that divided faithful people as it sought to revitalize and recast the expressed belief in Christ. Our church family in Halifax owes it's existence to the passion of those involved in this struggle and our historical weavings today in this study must incorporate that core facet as one of our tap roots.

In order to get a feel for the motivations and faith of the Colonial Pioneers, referring to the Separatists, Puritans, Pilgrims and so forth; their heritage, meaning our heritage, needs outlining for their struggle actually extends back to the Late Middle Ages. ²⁵ Separate and subtle movements to reform the Roman Church were surfacing in many areas of Europe, some opposing the Church policies, clergy activities or corporate ecclesiastical wealth, and some wishing a change in the availability of Scripture into local languages rather than austere Latin. Some felt faith was an independent and personal affair, as was church governance and organization. ²⁶ One early challenge was as early as the 1350's when John Wycliffe translated Scriptures into <Middle>

²⁵ The Puritan in England and New England by Ezra Hoyt Byington, DD, (University Press, Roberts Bro., Boston, MA, 1896) Pages 6 ff.

²⁶ An excellent treatise of this resistance in the early Reformation is found in <u>The Anabaptists of the 16th Century</u> by Ernest A Payne, (The Carey Kingsgate Press, Ltd, Oxford, England, 1940) pp 1-21ff.

English.²⁷ He was burned at the stake and traditions have it that the executioners used confiscated copies of his translated Bible as fuel for the flames.

The rising of the Reformation in Germany and it's rapid spread to Switzerland and throughout Europe gave light to a new mode of faith. ²⁸ Tyndale (in England) using Wycliffe and other translations created a New Testament in 1525. Rome's response was muted by the separation of England and of King Henry VIII declaring himself as Head of State and the Church. A decade later, Coverdale also produced a Bible in 1535 and Bible scholarship was expanding into the realm of the people.²⁹ The separation of Rome and England gave strength to the various Reforms that came about in England. The Congregational roots are deeply found in this context. ³⁰

The Northern portion of England was different than those who lived in the vicinity of London. The Reformation was being discussed in Oxford and Cambridge Universities and other places, and lectures by great minds such as John Knox and Erasmus kept the reflections going. As the Reformation on the Continent was "religious", the English Reformation was both religious and political. 31 The translations of Coverdale and Tyndale were widely circulated in Scotland, as England bounced officially between following Rome or not, depending on who was ruler of the realm. Global edicts tried to homogenize the faith and worship causing growing tension as the consequences became more dire.

Wycliffe fortunately was well protected by the powerful Lord, John of Gaunt. Wycliffe said "It is the right of every man to read the Scriptures in his own tongue." Wycliffe also advocated for a simpler form of worship. See The Living Theological Heritage of the United Church of Christ by Barbara Brown Zikmund, Volume 1 "Ancient and medieval Legacies", Part 70 "On the Eucharist" by John Wycliffe- 1380 (Pilgrim Press, Cleveland, OH, 1995) pages 488-495.

Also: The $\underline{\text{European Reformations Sourcebook}}$, Carter Lindberg, editor, (Blackwell Publishers, 2000, pages 15-18.

²⁸ Some kingdoms employed "ministers" to assist them in this new faith and royal courts became a kingdom-by-kingdom battle between the reformers and Rome. John Henkle an ancestor of author Rev. Wadsworth was a court advisor to Queen Mary of Hungary in the 1515-20 period until the kingdom was overrun by the Turks in the Battle of Mohacs in 1526.

²⁹ IBID, <u>The Puritan in England and New England</u>, page 8-9.

³⁰ Ibid, <u>The Living Heritage of the UCC</u>, Vol. 2 "...the Congregational and Christian portion of the United Church of Christ History is deeply grounded in the English Reformation. Congregationalism is linked to the Puritan protest within the English Reformation, ..." Page 25

³¹ The Puritan in England and New England, page 11.

32 33 The Puritans (wanted to purify the church of it's "misconceptions") could not conform with all the specifics laid out and the English who returned from the European Continent, regaled the of worship being extolled there and practiced in some places. The church of England had too much semblance to Rome in their view. 34 35 The term "Puritan" was used descriptively starting in the 1550's. (derogatory) Numerous attempts at reform failed and the sides polarized further with some desiring to be completely separate from the polity. Control and laws of the English church fed the schism. The Separatists began their quest quietly as a portion of the Puritans. Robert Browne, a pioneer Separatist and definer of congregational ideals, viewed the church as:

1> covenanted community, a number or company of believers between which be a willing covenant made with their God who are under the government of God and Christ. Christ was the only head of the church. (no Bishops)

³² Key to this were the "Acts of Supremacy" and "Act of Uniformity" under Queen Elizabeth. The former asserts that she was the sole governor of the realm "temporal and spiritual", and the latter demanded the use of the Book of Common Prayer to be used in all religious services. Refusal would mean prison, fines, censure. (to life long period), later on death could be the sentence for infraction.

³³ See <u>A History of England</u> by Charles Oman (Henry Holt and Company, NY, 1900), esp. pages 282-361.

³⁴ Issues such as kneeling at the altar to receive the elements of Communion, Use of the "sign of the Cross", use of clerical vestments, etc., were brought to the fore. <u>The Puritan in England and New England</u>, page 14-15. Scottish "Presbyterianism" agreed with some of these ideals and spread southwards into England even in the midst of persecution. Some even felt a more "congregational" power structure and faith stance was warranted. All of these brought forth the ire of the established church. Some felt John Knox's book of Prayers more useful than the Book of Common Prayer. See also, <u>The Living Heritage of the UCC</u>, Vol 2, page 27 See also, <u>Creeds of Christendom</u> by Phillip Schaff, Volume III "The Evangelical Protestant Creeds" (Baker Publishing, Grand Rapids, 1985) – The Scottish Confession of Faith (ca. 1560), pages 437-485.

³⁵ The influx of a huge number of Calvinistic exiles from Germany and Switzerland added to the Puritan's pattern of belief. Some non-conforming clergy (and congregations) went underground to escape the legalized prosecutions. The Presbyterian Church of Scotland was theologically an outflow of the Reformed Church of Geneva (Calvin's stronghold area) and of the work of John Knox, previously mentioned. (<u>History of the Christian Church</u> by Phillip Schaff, Volume VII "Modern Christianity: The Swiss Reformation" (William B. Eerdmans, Grand Rapids, 1910) pages 809-819.

-Also <u>History of American Congregationalism</u> by Gaius Atkins and Frederick L. Fagley (Pilgrim Press, Boston, 1942) Pages 28ff.

2> The relationship between pastors, elders and people must be one of mutual consent and responsibility. The officers are the pastors.

3> The church is a committed community totally separate from the world. 36 37

The divisions were further widening as clergy and congregations held services in other places such as homes and public halls, centering on hearing the Bible and sermons by the ministers. ³⁸ In a letter from the Spanish Ambassador to King Phillip shared a view of these

The Living Heritage of the UCC, Vol 2, page 29-30. "While moderate and radical Puritans like Cartwright, Field and Wilcox leveled their criticism at the established church, most Puritans thought that biblical reform of the church in worship, government, and discipline was possible. They continued to agitate while waiting for the full reform to take place. Also, Roland Bainton says" This group (Congregationalists, Anabaptists, etc) began at the point of composition of the church which should consist of heartfelt believers and for that reason can never comprise the entire population of the district, Consequently, the church should NOT be united with the state." The Reformation of the Sixteenth Century (Beacon Press, Boston, 1956) page 78.

A small minority of zealous Puritans, however, were not content to tarry for the magistrate. ... They insisted that true Christians needed to separate from a corrupt church.

The first notable argument, as mentioned earlier, for a Separatist form of Congregationalism was made by a radical thinker named Robert Browne. ...By 1581, he had given up Presbyterian views to make the case for Separatist Congregationalism... He organized a congregation in Norwich. One of the better documents is the "Treatise of Reformation without tarrying for Anie" (1582) by Browne, additionally Principles and Foundations of Christian Religion (Henry Jacob-1604/5), Diary of Lady Maragret Hoby (1599), etc. (The Living Heritage of the UCC, Vol 2, page 461 – 520, and 619-635.)

³⁷ Renewed persecutions of Brown and his church by The Archbishop of Canterbury, John Whitgift, only heightened the view of being separate. Arrests, imprisonment grew in both severity and in number as clergy and laity were taken. In 1564 the Dean of the Church of Oxford was imprisoned since he refused to wear "vestments". 98 London clergy were confronted and 37 were stripped of status for not using the "Prayer Book". One of those clergy by the way was William Coverdale, Bible Translator. The Puritan in England and New England, page 17, and 21-22.

⁻Also History of American Congregationalism, pages 32-36

³⁸ In 1567 a whole congregation was arrested by a "sheriffe" charged with "worshipping God under formes not prescribed by law," Many were sent to prison. History of the Puritans, (4 Volumes) by S. D. Neal, 1732 Volume I, page 186 <Copy found in the New England genealogical and Historical Society in Boston. Also for more on this and other arrests of early Separatists see Puritan in England, Holland and America, by Douglas Campbell (Cloverleaf missing), 1892, pages 400-447.

"radical" folk, He says, "They are styled 'Puritans' because they allow no ceremonies nor any form save that are authorized by the bare letter of the Gospel." ³⁹ The reader will find numerous parallels within the early creeds and statements of faith of the Halifax Congregational Church as they were drawn from this era of foment.

The suppression increased over the next 20 years. The Separatists had two distinct camps the "Separatists" and the "non-conformists". 40 Note as well that the Reformation on the Continent was faltering a bit and tens of thousands of protestant voices were being silenced as well as in England. 41 The rejection of the Separatists by Scottish-born King James solidified the fact that the Separatist movement would not be accepted and the polarization became terminal. The Puritans and the Separatists eventually became the English defenders of constitutional liberty as well as in church and faith. <we do strike a parallel here with Colonial America 200 years hence> 42 From this swell of focused prejudice and potential imprisonment the religious Separatists began to fully understand that they would need to leave their homeland and travel elsewhere, potentially across the Atlantic to the New World.

From the Puritan-strong, Separatist-strong Northern England (south of the Scottish Border) whose vivacity of faith was empowered by several strong preachers in the very early 1600's and who traveled about among the people to entice them to reform their lives. One group was at Gainesborough-On-Trent (Under Rev. John Smith) who left for Amsterdam, Holland, in 1606, and another group was at Scrooby (met in a "manner house" chapel under Mr. William Brewster) and under

The Puritan in England and New England, page 18.

⁴⁰ In 1583 a High Court sought to forbid assembly of neighbors, to read the Bible, and clergy who had not been sanctioned by the Church of England could not practice (required an vow of adherence). Ibid, page 19.

For the Catholic Rebuttals and Attemps at reconciliation refer to <u>The History of the Popes</u>, their Church and State, and Especially of their Confleicts with Protestantism in the Sixteenth and Seventeenth Centuries by Leopold Ranke, E. Foster, Trans., Volumes I and II (Henry G. Bohn, London, 1847).

⁴² Ibid, Pages 43-45.

For a full overview of the Confrontation of King James in Hampton Court and events leading up to it see - King James and the Confrontation at Hampton Court - Conformity Enforced in

http://www.sail1620.org/discover feature the pilgrims leiden and the early years of plymouth plantation chapter 1 page 2.shtml taken from

⁴³ The "farm house which Brewster occupied belonged-perhaps still does- to the Archbishop of York. Scrooby was a village on the Border of Nottinghamshire. The

Mr. Richard Clipton and Mr. John Robinson (Robinson had taught in Norwich) who went as well to Holland in 1607/8 44 After escaping to Layden, Holland, for a time the Scrooby church fellowship wanted to go to America. Indeed the arrival of the Mayflower was but a whisper of the Puritan and Separatist multitudes that would follow in the two decades after the initial landing. 45 Future endeavors to "escape" to the colonies would be prevented when possible. This did little to stem the tide wanting to escape the social, political, judicial and religious pressures to remain. One account from 1629 gives a window into this censorship after the Mayflower and Fortune had landed in Plymouth. "An unfortunate Separatist - one 'Mr. Ralph Smith, a minister' had desired passage in one of the Company's ships, hoping perhaps, to escape, by fleeing into New England, the penalties from which the Pilgrims fled into Holland, and which the laws of England provided against such crimes as they were guilty of. His desire 'was granted him'. Said the Company, 'before we understood of his differences in judgment in some things from our ministers', What could they do? The permission might have been revoked; but alas! His goods were already shipboard before they knew what he was'....46

Manor House "of the Bishop" was in constant use since the time of William the Conqueror by the Archbishop of York. <u>History of Plymouth County, Massachusetts with Illustrations, with Biographical Sketches</u> by D, Hamilton Hurd (J. W. Lewis and Co., 1884) page 64 (a-d).

⁴⁴ Bradford's <u>History of Plymouth, Massachusetts</u> (Mass Historical Society, 1856) copy at the New England Genealogical and Historical Society, (also noted in <u>The Puritan in England and New England</u>, page 56, and <u>History of Plymouth County</u> by Hurd, page 65.) ⁴⁵ "The evidence is conclusive that our forefathers came to New England not as adventurers but as the friends of liberty and of the Protestant Religion; to found a state in which they could work out the principles for which they had been contending, and which they had come to believe could not be developed in the old world."

[&]quot;They had a great dread of popery, and they believed the Church of England was relapsing into the superstitions of Romanism." Ibid, page 83-84.

⁴⁶ The Genesis of New England Churches by Leonard Bacon (Harper and Brothers, NY, 1874) page 463.

II. AFTER THE LANDING: Establishing of Colonial Religion and Early Inroads westerly into the Plymouth County Interior.

Our church Heritage in Halifax is directly tied socially, historically, religiously and genealogically to the establishment of a settlement in Plymouth in 1620 ⁴⁷. The arrival of the Europeans to the area was important. The natives more than likely saw them as another "tribe" who seemed to be quite powerful and would likely be someone important to entreat as an ally in the event of war with neighboring groups. ⁴⁸ Since the disease had wiped out so many Native Americans in the 3 years prior to the Mayflower's arrival, in fact since entire villages were wiped out, the small remainder may be seeking allies to fend off other conquering groups not hampered as badly. The beleaguered Pilgrims sailing to "the Northern part of Virginia⁴⁹" had

<u>Hidden Histories in the United Church of Christ</u> by Barbara Brown Zikmund, editor (United Church Press, 1984), page 4.

⁴⁷ Plymouth as a name- derives from the name suggested by Prince Charles, shortly King Charles I, on return to England in 1614 of John Smith, with a map " <u>History of Plymouth County</u>, page 1.

⁴⁸ The agreement drawn up between Governor John Carver of Plimoth and Massasoit of the Wampanoag tribe in the early 1600's, Note the use of "tribe" in this compact.

[&]quot;1. That neyther he nor any of his tribe should injure or doe hurt to any of our people.

^{2.} And if any of his did hurt to any of ours, he should send the offender, that we might punish him.

^{3.} that if any of our tooles were taken away when our people were at worke, he should cause them to be returned, and if ours did harme to any of his, we would doe like to them.

^{4.} If any did unjustly warre against him, we would ayde him, if any did warre against us, he should ayde us,"

⁴⁹ According to their Patent procured by John Pierce. Their target area for the Mayflower's expedition was in the vicinity of Manhattan but their landing was actually outside the realm of the map. They were likely to connect with the Dutch who were already in the area. < The Mayflower did head around Cape Cod initially and was forced back into Plymouth Bay by the weather, or they would have continued to New York (New Amsterdam) – <u>Early American Winters: 1604-1820</u> by David Ludlum (AMS, Boston, MA, 1906) page 7-9 > . The earliest Dutch sailing up the Connecticut River was on the "Onrust" in 1614. The Dutch did make overtures inviting the English Pilgrim settlers to form a joint commercial venture in 1627 to take advantage of the entire Connecticut River Valley's resources but they failed to come to any agreement. Between 1614 and 1624 a tremendous number of beaver pelts and other skins were collected. One year the collection totaled around 10,000 skins of beaver alone. Uniquely the Dutch traveled by water, sailing to their destinations and creating

their problems. 102 people sailed and initially one sister ship was found un-seaworthy making them return, and consolidate everyone into the Mayflower. These Separatists/ Congregationalists had one die on the way over, and three die while stopping on Cape Cod. 50 Many

trading places. Captain Adrian Block in 1614 probably followed older information from Henry Hudson (1609 +) and was the first to sail up between the "delightful banks" of the river wanting to establish places of trading with the natives. Block continued on to a small island after leaving the river which bears his name today: Block Island, The "Onrust" means "restless" was constructed with help from the natives (Manhattan tribe) and launched in the Spring of 1614 on Manhattan Island. The Connecticut River Valley, page 19 ff. Block's original ship was the "Tiger" which had burned. As we Were on the Valley Shore (A Bicentennial History) by James W. Miller, editor, (Shore Line times Company, Guilford, CT., 1976), p 101. For a map that reflects the explorations and impressions Henry Block refers to in his explanation see in As We Were, page 4.See also Valley of Discord, Church and Society along the Connecticut River, 1636-1725, by Paul R. Lucas (Univ. Press of N. England, Hanover, N.H., 1976), page 3.

The actual procurement of the "patent" was a stormy affair as well: Chronology as follows...

-Sept, 1617- John Carter and Robert Cushman sent to England (from Leyden) to get a charter from the King and a patent from the Virginia Company. <Refused by the King on religious grounds>

-A patent was laid out openly covering all lands between the 38th and 45th parallel. (SE Maryland to British Provinces) given to he first group who would populate it.

-Nov. 1617- Carter and Cushman returned from England again with a letter from Sir Edwin Sandys dated Nov 12th to affirm their wish to have that patent.

-These negotiations continued for another 2 years!

-June 1619- Patent was issued!!

-June 10, 1620- Carter and Cushman were sent to England to arrange for the voyage to America

-July 21, 1620- Left Leydon on the "Speedwell" to join up with the "Mayflower"

-August 5, 1620-Mayflower and Speedwell depart Southhampton with 120 passengers total plus freight.

-August 13, 1620- Mayflower and Speedwell return as the Speedwell is leaking.

-August 21, 1620- Mayflower and Speedwell set out again and return immediately- The Speedwell was found un-seaworthy; 18 passengers would not continue, including Robert Cushman.

-September 6, 1620- Mayflower sailed with 102 passengers, packed solid.

-November 11, 1620- Arrived at Cape Cod (future Provincetown)

-June 1, 1621- Robert Cushman arrived in the "Fortune" with a new Patent from the North Virginia

Company. History of Plymouth County, pages 65-71, 82

⁵⁰ In the account of the local Halifax Historian's handwritten manuscript, Ignatius Thompson recounts a trip on Cape Cod c 1848 "After resting a day or two, he accompanied me to Provincetown. On our way within a mile of the lighthouse, he pointed me the place where the two first white persons were buried. It was two or three rods on the left side of the road. He informed me that they were among the first adventurers to this country, and died at sea: that the people came into the harbor below and brought them up and buried them in that place, after which they went up the Bay to Plymouth. This he stated as a tradition handed down to them. I repressed my surprise, that among the number of those who were fond of perpetuating memorable events, no one had been disposed to erect a memorial. A few years more, when another generation has occasion, the place cannot be recognized." <Manuscript original held in the Church Archives of the Halifax Cong.

more would further die during the first frigid winter in Plymouth. The strength of the faith of the settlers offset their difficulties as on November 21, 1620, the company signed the Mayflower Compact, which initially eschewed congregational polity and faith values. 51 It is also important to note that the Puritans (those "non-conformists" who wished to continue the Reforming of the Church of England, but not to cast off it's polity) would begin a settlement in Salem ("Land's End") in 1628/9. 52 The future colonies would subtly vie for their way of faith and society as the settlements grew. 53

The form of worship on the Sabbath Day was extensive. Labor stopped at 3:00 PM on Saturday and from 3 PM until sundown children and families studied their "catechisms". On Sunday at 9:00 AM worship commenced, summoned by a drumbeat, Town Crier, conch shell or horn, (wealthy churches would have a bell) Deacons would sit on a low platform facing the Congregation and the Elders would be on the opposite side on a slightly higher platform. Tythingmen roamed the aisles keeping order and taking

Church. Transcribed separately by Ruth Perkins and Rev. Wadsworth.>

Plymouth Colony, page 411 – 413.

⁵² The Puritan in England and New England, pages 84 and 86, 151-159, and Plymouth Colony, pages 27ff

The two colonies: Boston and Plymouth although cartographically close to one another had differences as well:

PLYMOUTH (1620) - Separatists

- Democratic : civic choices and laws

-Church - "Congregational" motif

- Separatists and exiles

- Not use Book of Common Prayer

-Prayer - They were a people of simple faith ready to suffer the loss of all things for conscience's sake.

-equality for all individuals.

SALEM (1628)- Puritans

-Would continue worship as in Old England with disciplines (Book of Common Prayer) and as supporters of Protestant Reformation (See Note A below in this reference)

- Country Gentlemen, with Comfortable means of life
- -Class distinctions continued
- -Wanted to transfer a part of Old England To the New World .

The Puritan in England and New England, pages 86, 88, 89-91, 92, 98

Note A- Mr. Higginson leaving for Salem in 1630 said to a fellow passenger, "As England dropped from sight, we will not say as the Separatists were wont to say 'Farewell, Babylon, Farewell Rome'; but we will say 'Farewell Dear England, Farewell, the Church of God in England'. ... we go to practice the positive part of the Church reformation, and to propagate the Gospel in America." Genesis of the New England Church by Dr. Leonard Bacon, 1874, page 467.

attendance to see who was missing. The settlers were grateful to be in their new land as noted by George Sandys in his 1636 re-rendering of Psalm 46: "Lord, as silver purified, Thou hast with affliction tried; Thou hast driven into the net, Burdens on our shoulders set. Trod on by their horses hooves — Theirs whose pity never moves — We through fire, with flames embraced, We through raging floods have passed. Yet by thy conducting Hand; brought into a wealthy land". ⁵⁴

The Order of Worship and Events is as follows:

- 1> Petitions for Prayer offered by the Congregation to be included in the Pastor's Prayer.
- 2> Pastoral Prayer duration 15 Min or longer.
- 3> Chapter of the Bible is read aloud and is reflected on by a "teacher" (<may also be ordained or not>)- Duration is around 1 to 1.5 Hours.
- 4> Psalm is sung (chosen by ruling elder) may be read by the ruling Elder then sung in response by the congregation. No Instruments used.
- 5> SERMON- usually times with an hour glass on the pulpit, turned over at the start. Most targeted one turn of the glass... sometimes it was turned 2-3 times! Most sermons in early years were not written.
- 6> Prayer- shorter than above.
- 7> Psalm is sung/ chanted by the congregation
- 8> Baptism (if warranted) 7 days after birth
- 9> Communion (monthly) Minister and officers are seated at the Table and the elements are consecrated, then handed to those at the Table, then passed to the Deacons, then to the congregation in their seats. Prayers and Psalms were offerd as this was happening.
- 10> Psalm Sung/ read
- 11> Benediction offered

----- AM SERVICE CONCLUDES -----

Congregation exits to enjoy a lunch either in the cemetery or local meadow and expected to return at 2:00 PM for the Afternoon Service.

Afternoon Service is as follows:

⁵⁴ Congregationalism of the Last 300 Years by Henry Martyn Dexter (NY, Harper Brothers Publishers, 1880) page 410.

- 1> Prayer as offered in the AM service.
- 2> Psalm is sung/ chanted/ read
- 3> Morning service- Minister spoke on the reading from the morning reading and then sermonized again in the PM. Timeframe is similar.
- 4> Psalm is shared and chanted
- 5> Offering is taken: Offering is brought openly to the Deacon's Bench to put into the collection box. Besides money, other items were brought. The offering was usually by class standing with prominent folks going first.
- 6> Membership admission (if needed)
- 7> Hearing of matters of offense and church discipline
- 8> Psalm is shared/sung
- 9> Prayer of dismissal and blessing followed by a Benediction.

PM SERVICE CONCLUDES

There was a Mid-week Lecture that people were also expected to attend. ⁵⁵ New Englanders called their multipurpose places of worship "meetinghouses". The eventual buildings would have a similarity to their architecture. The building would be spacious enough to accommodate the people and plain enough to guard against ecclesiastical pomp and the "traditional forms of worship"(eg. England and Rome) It's form, before porches and steeple was added, was a perfectly plain structure, almost square without chimney or anything to mark it as a place of worship. It had doors on three sides with two, sometimes three rows of windows. The principle (Great) door was placed in the middle of the long side, the pulpit being opposite that in the middle of the opposing side. The side doors were placed in the middle of the ends. Galleries were built on three sides. The pulpit was elevated and was under a sounding board (acoustic amplification).

The people were seated on rough benches, men and women on separate sides. Pews were usually authorized by the town to be built at the expense of the family. These pews were deeded as real estate and sometimes inherited as such. Lighting was by sunlight only. Notably night meetings were considered "improper". ⁵⁶

⁵⁶ Ibid, pages 139-146

⁵⁵ The Puritan in England and New England, pages 150-154

Once the Plymouth colony was offloaded and began to be established, forays into the interior west of Plymouth began but not immediately. They had the winter of 1620-1 to contend with. 57 The earliest forays seemed to mainly be along the coast to the South of Plymouth, with some trading connection with the Dutch. 58 Six months after settlement in July 13, 1621, "Samuel Hopkins and David Winslow were chosen to go to meet Massasoit, King of the region, and after a days walk (west) spent the night at "Namasket", a town under "Massasovt". 59 Shortly after, in August, 1621, Miles Standish went with military force to settle differences between the Naragansetts and Nemaskets and it was also held at Nemasket (Middleboro). Here he got a first look at the terrain he would soon invest in within a Patent. 60 The negotiations were mildly successful as revealed in a cautionary tone in a letter written in 1624. 61 Further contact in the winter of 1621 with Wamsutta (son of Massasoit) sachem of the Wampanoags (who had a wife named Weetamantoo". 62The colony had lost substantial lives in the first winter. 49 settlers and about half of the crew of the Mayflower died.63 The combination of the disease among the natives, the death of a significant number of the Plymouth settlers and their need to set up a means of food and shelter curtailed most interior exploration for a few vears. This would change shortly. By 1624 the colony had grown to 180

⁵⁷ The winter of 1621 was very cold, icy and snowy which even prevented offloading the ship for a time as well as travel on the Bay. Cold rain followed by ice and snow were common especially in January," <u>Early American Winters 1604-1820</u> by David Ludlum (AMS, Boston, MA, 1906) p7ff. ~Letter from John White written to a friend in England 10 years after arrival in 1630, "there was at the time of the arrival of the colonists a foot of snow on the ground." <u>History of Plymouth County</u>, page 77

⁵⁸ IBID, page 82. Also refer to footnote No. 42

⁵⁹ History of the Town of Middleboro, Mass., by Thomas Weston, AM, (Houghton and Mifflin Co., Boston <Riverside Press>, 1906, page 22.

⁶⁰ History of Plymouth County, "History of Middleboro", page 942, 945

Letter from Robert Cushman to John Robinson (in Holland) in 1624. He referenced the summary punishment inflicted by Standish on Peckenot and other natives. ... Concerning the killing of these poor Indians, of which was heard at first by report and since my more certain relation; "Oh how happy a thing had it been if you had converted some before you had killed any; beside whose blood has once begun to be shed, it is seldom staunched of a long time after". History of Plymouth County, page 88

⁶² Middlebury, 1669; Halifax, 1734 by Harry S. Brown compiler, Original unpublished manuscript at Holmes Library, Halifax, MA. Furthermore, this group of Natives had a settlement on White's Island in Monposett Pond.

⁶³ Ibid page 81. Tally taken on April 5, 1621.

people and had 32 cabins. ⁶⁴ BY the year 1629, the health of the small settlement had returned, partially due to the teachings of the local natives, and partly due to their own efforts to survive. This was the year that the area was to change greatly. The large Higginson Fleet (perhaps 1,000 people) reached Salem and in 1630 the mammoth Winthrop Fleet brought several Thousands in numerous ships to Boston. ⁶⁵ These were Puritans. In time the two colonies would meld slightly in polity and faith. ⁶⁶ This would format the polity and format of the Halifax Church 100 years hence.

In 1633 the ordering of life as a community took on a more decisive tone. This was the year of the recording of laws in Plymouth. ⁶⁷ The structure of the church and legal systems were coming into place. ⁶⁸ The return of those who wiped out the Pequots in 1637 successfully allowed the interior lands to be explored, mapped and settled. There was a general tendency to making inroads into the interior. ⁶⁹ This opportunity was advantaged by the use of existing native paths which were usable for foot travel only. ⁷⁰ In 1640 the first Land Grants were

⁶⁴ The Puritan in England and New England, page 101. Also of note was the 1623 arrival of the first cattle "Bull and 3 heiffers" in 1623. <u>History of Plymouth</u>, page 87.

⁶⁵ Plymouth Colony, Its History and People, page 39.

⁶⁶ This was not always harmonious. Plymouth folk were interested in settling up trading in Connecticut in the early 1630's and began to do so but the Folk in Dorchester were also interested. The Massachusetts Bay Colony terminated the trading post of the Plymouth Colony in CT and soon after a number from Dorchester were showing up to trade. Plymouth Colony, Its History and People, page 56.

⁶⁷ History of Plymouth County, page 100.

⁶⁸ In 7/4/1639 Deputies or Representatives were chosen to go to Plymouth... Ibid, page 103. 1640 – Court of Appraisal – bounds of the Plymouth towns were set. page 105. In 1637 57 Men were sent to CT to fight the Pequots and return peace in the area. The company wiped them out almost entirely.

⁶⁹ In 1632 Plymouth's Governor Bradford writing in "Of Plymouth Plantation" his early history, says " Also ye people of ye Plantation begane to grow in ther outward estats by reason of ye flowing of many people into ye cuntrie..... And no man now though he could live, except he had catle and a great deal of grounde" Major Bradford's History of Kingston, MA: 1726-1976, by Doris Johnson Melville (Kingston, Town of Kingston, 1976,) Page 390

The footpaths listed below are estimated only as since this time the settlers have worked to widen, straighten and grade the paths for use by horse, cart and today's automobiles. These were in the vicinity of Halifax, several that will be described below, but suffice it to say many East-West paths were oriented to take advantage of the sunlight at dawn or dusk to allow the longest avenue of travel within the daylight or moonlight.
-Massachusetts Path - "in the vicinity of the James River" - 1637

extended to cover the future Plympton. 71 There were a few adventurers but generally in spite of numerous land grants after 1638 there is no record of the occupation of the land until after the danger from the savages was over. Middleboro and Bridgewater with strong forts for defense attracted some settlers. 72 Of particular note in this scenario is that When the "Fortune" arrived in 1621, the wife of Dr. Samuel Fuller and a young Dutch boy of 5 years old (her son, his step-son) got off. His name was John Tomson who would be the eventual first settler to the environs of Halifax. 73 Tomson was born in the North of Wales

-King's Highway - Leaving Plymouth... crossing James River Bridge, "and by the way to Bridgewater to run up from the old road."

-Bridgewater Path- (noted in the History of Hanson Section) Turn west a short distance north of the church in Bryantville, followed near Indian Head Pond till it come to where the road now is, a little west of the Baptist Church.

-Nemasket Path. - "Market Street (Plymouth) which led them to the Nemasket path, the Indians trod to Middleboro (Description by the Director of the Dutch East India Company visiting Plymouth in 1628) IBID, page 80, 252-3. The Nemasket Path would pass by "wennatuxet" on the way in future Plympton. -Plympton. MA: Historical Sketches, etc by Charles H. Bucknell, Typed Manuscript, 1973. Original found in the Plympton Public Library. This note is from an article by William Perkins titled "Plympton".

71 The first grant of Land within the ancient town of Plympton was made to Jim Jenny on 28 April, 1638. "History of Plympton" by William T. Davis found in Plympton, MA,

Historical Sketches.

⁷² Wright's History of Plympton: 1640-1945 by Eugene Wright, edited by Charles H Bucknell, Plympton. This Manuscript is found in the Plympton Public Library. -Also in 1635 New England was hit by a Great Hurricane in August and a storm surge of over 12 feet. Trees were devastated in the forests and settlements damaged. Recovery from this would take away from land grant settlement. "New England Hurricanes" referring to David Ludlum's Early American Hurricanes, online at http://www.geo.brown.edu/georesearch/esh/OE/research/CoastStd/Nehurric.htm Further Weather in 1640/1 was the Bitter cold winter (Mass Bay frozen solid, Chesapeake Bay frozen across) that prevented travel and exploration Early American Winters 1604-1820, page 11.

73 "Life of John Thompson, first settler of Halifax: recorded memories of John Thompson by his 2 grandsons, Ignatius and Asa" included in the compendium manuscript original

titled Spirit of St Louis. Original in the Halifax Public Library.

-Ignatius' 1840's history shared some detail of this early settler. "When I was about eighteen years old, I undertook with two others to trace the genealogy of my father's lineage. I found that John Thompson, a young man, one of Mr. Robinson's society after the death of Mr. Robinson, came over to Plymouth in the year 1622, two years after the first adventurers, and married Eunice Cook; by whom he had five sons. ... He settled in Barnstable and was there a number of years. He with eight others purchased a large tract around 1616/7 and arrived at 5 years old with his mother and stepfather, his father having died in Wales when he was an infant. The Separatist movement was strong in Wales at this time and likely that was a factor in their moving to America. The family sailed in one of the two Thomas Weston ships bringing sixty or seventy men each, some with families. Historians refer to this as a "brawling, profane crowd", insinuating that their motives may well not have been as "religious" as the original settlers.74 Tomson's childhood years were spent learning how to survive with the native guide Squanto who taught about planting and hunting skills. 75 When he reached a reasonable age he was apprenticed to Captain Church in Plymouth who taught him the art of surveying and carpentry which he used to help construct the first church in Plymouth. Sadly Captain Church and Tomson had to sue the settlement for payment and John finally accepted land in payment. He removed to Barnstable where he met and fell in love with Mary Cook (native of Barnstable) and they were Married. After a time there they staved in Sandwich briefly, when he became interested in the purchase of land. In 1645 Sgt. John Tomson went on the Naragansett Expedition.

of land of the natives called the Major's purchase, which included the whole of the towns now known by the names Halifax, Plympton, and Pembroke, together with a small part of Middleborough, Bridgewater and Kingston. I have seen the original deed, It was then in the hands of Isaac Thomas of Pembroke. The consideration of the deed according to the best of my memory was five pounds in the currency of that day which valued a dollar at forty five shillings; also a gallon of rum, two blankets, a gun, some powder and ball." The sons of John Thompson settled the share which belonged to their father, now in the town of Halifax, Middleborough and Bridgewater. Thomas Thompson, from whom I descended, Married Mary Morton of Middleborough, by whom he had five sons, and are Their names were Reuben, Amos, ????, Ebenezer and Mary. "Life of John Thompson, first settler to Halifax, "a recorded memoir of John Thompson by his two grandsons, Ignatius and Asa. Manuscript in the Archives of the Halifax Congregational Church...

While living in Barnstable, he met and married Eunice or Mary Cook (of Barnstable) and the wedding was held in the new Plymouth church that John had built. Capt Richard Church and Squanto were part of the wedding party. Life of John Thompson, manuscript.. One son was named Thomas born in Barnstable.

 $\label{lem:condition} $$ \left(\frac{http://66.218.69.11/search/cache?p=+Halifax%2C+Soule+Family&prssweb=Search&ei=UTF-8&fr=yfp-t-501&x=wrt&u=www.capecodhistory.us/genealogy/family/f330.htm&w=halifax+soule+family&d=Hm9Xs 0VuN100&icp=1&.intl=us \right)$$

⁷⁴ Gleaned from the Tomson Family Website at www.futurecity.com/meltingpot/zimbabwe/1208/TomsonFamily/d24.html under the section "Lieut. John Thompson". Also www.hometown.aol.com/mash74528/John Tompson.html

⁷⁵ From History of Halifax, by Guy Baker

which would have taken him through his future land acreage. ⁷⁶John bought from Westasquin (sachem of the Neponsets) about 6,000 acres in Middleboro. ⁷⁷ The land was named "Manyhootset" and it referred to "a little Brook called "Manyhookset a bounds in Major or Five Men's Purchase" ⁷⁸ In clear terms Mary and John Tomson settled on their land around 1663 and were on the map of "Middleberry" in 1669 as settled in a cabin. ⁷⁹ The author thinks it possible Tomson may have been in the vicinity as early as 1656 when he was chosen to form a military group of sixteen. It was too small to allow him the rank of

⁷⁶ <u>Builders of the Bay Colony</u> by Eliot Morison (North Eastern University Press, Boston, 1930) and Noted without reference by Guy Baker in the <u>History of Halifax</u>. He further notes that the purchase from the "Indian Chief" the Major's Purchase and the chief was Massasoit.

⁷⁷ The tract is slated to be five miles long and from which eventually more than 100 farms were carved. IBID. Thompson Family website.

⁷⁸ This is an Indian Deed dated 1663. In the Major's Purchase it describes as "between a cart path on the North, and a new path on the south from Plymouth to Namasket, ..." Indian Names of Places in Plymouth, Middleboro, Lakeville and Carver, Plymouth County.MA.

 -Harry Brown in his "Spirit of St Louis" anthology of Halifax events, notes the purchase at 1661 or 1663 of the 26 Men's Purchase. This early confusion grants us a vague window of arrival

⁻ Also from the History of Hanson, Massachusetts, "The territory of Hanson consists largely of what is known as the "Major's Purchase", bought by Josiah Winslow and thirty-four others of the Indian sachem Josias Wampatuck, which was executed July 9, 1662. It was "Bounded by the lands of Plymouth and Duxbury on one side, and of Bridgewater on the other side, and extending North and South from the lands purchased by Capt. Thomas Southworth unto the Great Ponds at Mattakeeset, provided it include not the thousand acres given to my son and George Wampy about these ponds," It is probable that the thousand acres referred to were never bought of the aborigines, but gradually became occupied by the early settlers as they died or left for other parts of the country. The Bridgewater line mentioned in the deed ran near where the school-house on Beal's Hill now stands in a direct line to the west part of the "Tilden place". In April, 1684, "The Proprietors agreed and chose John Thomson (of Middleboro), Nathaniel Thomas (of what is now Hanson), and John Soule (of Duxbury) a committee of said proprietors to settle the bounds of the said tract called the Major's Purchase." For this service they had grants of land set off, that of John Thomason being in the eastern part. and one of the bounds, a pitch-pine tree on the "shore of Herring pond" (now called Stetson's Pond), in Pembroke, is still standing."

http://www.rootsweb.com/~machanso/HistoryHanson.html (Text Copy also found in the Plympton Public Library)

⁷⁹ The Name was in flux around this time between Namasket, the Native name, the name Middleberry and Middleboro. <u>History of Plymouth County</u>, page 103

captain (he applied to the governor and council in Plymouth) so they designated him as "ensign commander". His task was to guard the fort and other places in the future Midddleboro settlement. The presence of the English were growing as noted in two events: First the 1642 joining of the colonies of Plymouth, Massachusetts, Connecticut, and New Haven to form the federation called The United Colonies 80, and secondly, in 1643 the Articles of Confederation were fashioned to create the United Colonies of New England. 81 John and Mary came to their land portion and needed to build a log home and garden. The narrative from the Thompson Family Website shared what happened next. "One noontime, being thirsty when working alone in a field, he followed to a source in a spring brook that had a few fish in it. By spring he had built a log house about twenty rods from what is the Plymouth, but later the Halifax, boundary line. The early settlers frequently, as in this case, built their homes in secluded spots, in order to take advantage of some natural water supply, as they had no tools for digging wells, other than wooden shovels bound with iron."82 If some supplies were needed the only place initially was Plymouth, a 12 mile walk. 83 This was the way people did if they were to attend church or get supplies, which were ferried home on one's back. Notably Tomson always carried his musket. John Tomson was ordered by the Plymouth Court to survey and make a road to the "purchase land". Obadiah Eddy and James Soule assisted him. It is noteworthy that they were neighbors in the late 1660's. 84

Chronology and Documentary Handbook of the State of Massachusetts by Robert I Vexler, Editor (Oceanna Publications, Dobbs Ferry, NY, 1978), page 5 In 1650 the population of Plymouth had grown to 1,566. When the Tomsons settled in "Middleboro" around 1660 the population of Plymouth was 1,980. In another ten years that had risen to 5,333 !! (Page 6)

82 Ibid, Thomson Family website...

⁸⁰ Ibid, page 107.

⁸³ It was 12 miles walk to Plymouth, 4 miles to the neighbor in Plympton (Soule), 7 miles to the new fort in Middleboro, Neighbors in Kingston and Bridgewater were further still (11 and 13 miles).

⁸⁴ Simultaneously, "when a few more settlers had moved onto land this side of Nemasket River (North of it- Rev. W) the settlement was first known as Nemasket. ... By order of the court this settlement was called Middleberry. The central meeting place was at the green, now known as Middleboro Green. "Middleberry, 1669; Halifax, 1734" a compendium by Harry S. Brown. Original manuscript in the Halifax Public Library. This notation loosely refers to the Plymouth Court Records.

Obadiah Eddy is noted to be just across the future border and next to the Winnetuxet⁸⁵ River and close neighbor to James Soule.⁸⁶ John Soule and Obadiah Eddy were likely good friends to Tomson from an early time as their treks in life and exploration paralleled a bit. John Soule's father and family were descended from John Cooke of the Mayflower. It is likely John and Son George Soule may have been originally speculators of land since he is noted in the 1662 "Proprietors" as being "of Duxbury". ⁸⁷ By 1669 the Soule Family was in place.

Obadiah Eddy (core of the future "Eddyville") was the descendant of Samuel Eddy, a tailor who arrived around 1630 in Plymouth. 88 Obadiah Eddy was born in Plymouth in 1645. His older

⁸⁵ Winnetuxet means "at the good brook" – <u>Indian Place Names of New England</u> compiled by John C. Huden (NY, Museum of the American Indian Heye Foundation, 1902) page 288.

⁸⁶ Map in Appendix titled as "1669 wilderness known as Middleberry".

⁸⁷(The Soule Family is noted in Plympton in the First Cemetery.) This reference mentioned also is noted in the History of Hanson, . See also the 1669 "Map" of Middleberry. http://www.rootsweb.com/~machanso/HistoryHanson.html.

⁸⁸ Among the passengers in the "Handmaid" that landed in Plymouth on October 29, 1630 were John and Samuel Eddy. John, thirty-three years of age and his brother Samuel, twelve years younger, were sons of William Eddy, the Vicar of St. Dunstan's, Cranbrook, England, from 1591-1616. John settled in Watertown, Mass. becoming the first Town Clerk and a member of the Samuel settled in Plymouth. He was admitted as a Freeman in Board of Selectmen. 1633 when but three hundred people were there. Records indicate that he built on what is now Market Street in the center of town. Later with a growing family, he built a second house in the Hobb's Hole section. In England he had been apprenticed to the tailor's trade, which bears out records of clothing he made for soldiers in Plymouth's early battles with the Indians. His marriage to Elizabeth Savery resulted in the birth of five children. She must have been of a decidedly independent nature as twice she was recorded in a court of law. The first offense was for "wringing and hanging out of clothes on the Lord's Day in time of public exercise., Her second "grievous crime" was that she "walked from Plymouth to Boston on the Lord's Day' - even though it was an errand of mercy to aid an ailing friend. Soon Samuel evinced a leaning toward purchase and sale of property. There is an interesting entry of ownership of "four shares with Joshua Pratt and Thom Atkinson in the black heifer which was Henry Howlandes." He bought property in Swansea and is recorded as a founder of the town. Of primary interest to Middleboro is the knowledge that he is listed as one of the first purchasers of land from the Indians. This was the so-called Twenty-six Men's Purchase in 1661. His share consisted of

brother Zechariah Eddy was apprenticed out as a boy and eventually after apprenticeship was concluded he owned a furnace just south of Edyville and Obadiah's home Just south of the Winnetuxet River and just west of James Soule. ⁸⁹ He married Bennett Ellis in Plymouth around 1668. His father had significant land holdings as well and in time deeded portions of it to John and Zechariah near Middleboro. Obadiah actually was the first Eddy to settle permanently two miles from the cabin of John Tomson next to the River (Winnetuxet) and the arrival of this family would have been between the years 1657 and 1668 bounded by the formation of the "train band" to protect the Middleberry Fort and the visible existence on the 1669 Map of Middleberry. Since he was married in Plymouth in 1668, it seems probable that a 1663 date or thereabouts is better given his participation in the survey of the original Purchase with Tomson and Soule.

Another pioneer in this vicinity with early, pre-Halifax Church roots is Ephraim Tinkham, a chair maker and woodworker of some renown. 90 Ephraim and his family likely arrived in the early 1670's and

several hundred acres in the easterly section of Middleboro and a portion of what is now Halifax. - http://www.eddyfamily.com/homestead_history.htm

---Samuel also had a "servant" who some refer to as a slave actually. He likely brought him from Kent, England to America. If so it would be Plymouth's first. This servant's name was "Thomas Brian". <Came to attention for running away from his master, was captured and publicly whipped in Plymouth. {Plymouth County Records, Book One, page 7}.

⁸⁹ For notes on the Soule Family, esp. Zachariah see "The Eddy's In America Website: http://www.eddyfamily.com/homestead history.htm esp "Third Generation" section.

http://www.eddyfamily.com/homestead_history.htm esp "Third Generation" section.

"Ephriam TINKHAM b: 5 August 1649 in Plymouth d: 13 October 1714 in Middleboro, Nemasket Miscellaneous: Chairmaker for Plymouth Colony. His chairs are well known." http://www.migrations.org/individual.php3?record=17055

⁻⁻ also- "The record of Ebenezer Tinkham's death calls him Deacon. He was one of the orginal members of the First Church of Middleboro and one of its first deacons. The will of Ebenezer Tinkham Sr. of Middleboro, yeoman, dated 3 April 1718, sworn 28 April 1718, names sons Ebenezer and Shuball; dau. Joanna Macomber; wife Elizabeth; son Jeremiah Tinkham's children: Jeremiah, Ebenezer & Joanna and their mother Joanna Tinkham; and granddaughter Elizabeth Tinkham" from the Ancestors of "Michael and David Harvey" website: http://www.mdhervey.com/web/pafge63.htm#1527.

⁻There are notations of Tinkhams also in early Plympton into the 1700's (Ephriam (gsn) was buried in the Old Cemetery on Plympton Green. "Old Cemeteries of SouthEastern,

settled on land throughout southern (future) Halifax. He is noted as a participant in the military band it Middleboro as the natives troubled the settlers more and more. Add to this mention of George Damson, who settled south of John Tomson (on Tomson Road) and who was later warned about the natives attacking but did not heed and was killed in the attack. 91 His home would be just north of the current day River Street, I believe. 92

Mention also needs to be made of a further family, the Fullers. The Fullers were originally mentioned when Dr. Samuel Fuller's wife and stepson arrived in 1622 (John Tomson). Samuel's son, Samuel was the first minister of the First Church of Middleboro (on the green). His son, Samuel, was one of the founders of Plympton, MA. 93 Evidence noted his settlement off of "Fuller" street south of the Winnetuxet River. (1669 Map of: Middleberry") and south of Obadiah Eddy's house. He left after his house was burned in the Indian war and returned later to be ordained and pastor the Middleboro First Church. 94

Mass", compilation of records by Charles M. Thatcher in the late 1880's (Middleborough Public Library, Middleborough, MA, 1995 "Old Cemetery on Plympton Green opposite church".

⁹¹ Refer to the 1669 "Middleberry" Map. This is notation he was settled before this point

point.

92 Place noted generally in the 1734 Map of Halifax illustrated in the <u>History of Halifax</u> by Baker.

⁹³ http://www.schenectadyhistory.org/families/hmgfm/fuller-2.html Like his father, he likely was a metalworker and foundry artisan.

⁹⁴ Dr. Samuel Fuller (his father) was the first physician in the colony. He married (according to Levden records) (first) Elsie Glasscock; (second) Agnes Carpenter, but his children are by his third wife, Bridget Lee, of Plymouth. She came to Massachusetts on the ship "Ann" in 1623. She was married to Dr. Samuel Fuller in Leyden, in 1617. Their first child was born in Leyden, but died soon after their arrival at Plymouth. <In the late 1629, Dr Fuller was summoned to Salem for illness, and he was taken by water from Plymouth. History of American Congregationalism, pages 76-77. > Dr. Samuel died in 1633, leaving an only son Samuel, and an only daughter Mercy, who married Ralph James Samuel (2) Fuller, only son of Dr. Samuel (1) and Bridget (Lee) Fuller, was born in 1624, died August 17, 1695. He was a minister of the gospel. His tombstone reads: "Here Lyes ve body of ve Rev. Mr. Samuel Fuller who departed this life Aug. ve 17, 1695, in ye 71st year of his age. He was ye 1st minister of ye 1st church of Christ in Middleboro." He was a deacon of the Plymouth church, and ordained a minister, December 25, 1694, but he had preached to the Middleboro congregation sixteen years before his ordination. He was a sincere, godly man, and was sincerely lamented by his people. In the settlement of his estate, found in probate records of Middleboro, book I, page 246, dated October 1, 1695, Elizabeth is mentioned as the widow of Rev. Samuel Fuller; Samuel, as the oldest son; John, as the second son; Isaac, as the youngest, and under age. The daughters mentioned are Mercy, wife of Daniel Cole; Experience, wife of James Wood; Elizabeth, wife of Samuel Eaton, and an unmarried daughter Hannah. Elizabeth Fuller, his widow, died at Plympton, Massachusetts,

This area of his settlement later became known as "Fullertown" and would become part of South Halifax. ⁹⁵ These settlers, while not guaranteed exhaustive, show a nucleus of people in the southern part of Halifax whose descendants will be formative in the formation of the Halifax Congregational Church. This we can refer to as the PLYMPTON-MIDDLEBERRY CLUSTER.

Our pre-Halifax Church reconnoitering moved northwards and eastwards into the archaic Plympton area. Samuel Sturtevant (and various spellings) was part of a family that would widely spread in New England. Samuel Sturtevant's father Samuel Sturtevant Sr., was a "Townsman of Plymouth" in 1640. He was listed, at Plymouth, in August 1643, among the males between the ages of 16 and 60 able to bear arms. Under the law of the time he was thus a member of the Plymouth Train Band and did normal military service. There is no record of his having combat duty. He was not listed in the small detachment sent from the colony to the Pequot Wars. After 1645, he was assigned to the north squadron of the Plymouth Company whose emergency assembly point was Jones River. This is significant due to its vicinity with Halifax. His father had purchased a right in the "Major's Purchase" and so was a landowner when son Samuel arrived. 96 Samuel,

November 11, 1713. Samuel (3), son of Rev. Samuel (2) and Elizabeth Fuller, was one of the first settlers of Plympton, Massachusetts.

http://www.schenectadyhistory.org/families/hmgfm/fuller-2.html

William Hyslop Fuller, Genealogy of Some Descendants of Dr. Samuel Fuller, (Palmer, Massachusetts C. B. Fiske & Co. 1910), pg. 15, Gravestone inscription reads: "Here lyes ye bodie of ye Rev. Samuel Fuller, who departed this life Aug. ye 17, 1695, in ye 71st year of his age. He was ye 1st minister of ye church in Middleborough

-also- http://www.angelfire.com/mi2/luskfamily/L036CarpenterFamily/brewsterinfoL36.html 95 As mentioned in "Short Stories" by Harry S. Brown in his Unpublished Manuscript.

As mentioned in "Short Stories" by Harry S. Brown in his Unpublished Manuscript. .

Samuel Sturtevant the emigrant lived and died in North Plymouth near the rope walk now called the Cotton farm. He attained a right in the Major's Purchase of Edward Gray. When the division lots were drawn, his lot fell on the southwest corner of the purchase bounded by the Plymouth line on the north and Bridgewater on the west. Sanuel (Jr) built a house on the south side of the road near the bend about twenty rode westerly from the burying ground. From Ignatius Thompson's 1840 Narrative "History of the Town of Halifax". (One acre and 1/4 be it more or less lying and being at Monponsett in the Township of Plimpton aforesaid being part of my ancient homestead..."layout of later Sturtevant Cemetery gives an orientation of his land as well.: Registry of Deeds, Plymouth, Mass. , Book 23 Page 78 "Burial Ground No. 106, June, 1728")

-It is noted by a local historian in Plympton in 1662 there was a land grant to Samuel Sturtevant and Ephriam Tinkham. (History of Plympton by William T. Davis within the compendium titled "Plympton, Massachusetts; Historical Sketches", etc by Charles H Bucknell, 1973. Manuscript in the Plymptom Public Library.)

Jr, helped lay out a route across Jones River to the Massachusetts Path prior to June 10, 1650; was elected one of the Surveyors for Highways of Plymouth Town on June 5, 1651. On December 25, 1655, he was granted by Plymouth Town 4 acres of meadow land on the north side of a branch of Jones River. Five years later the town granted him 50 acres of land on the north side of Jones River on the southeast side of his meadow. This 50 acres he exchanged in July 1667, for 50 acres at the south end of Monponsett⁹⁷ Pond abutting 50 acres of Mr. William Bradford's. By grant or purchase he acquired considerable other land, and in his right some grants were made to his widow after his death. 98 Our 1840 historian, Ignatius Thompson's overview of the Sturtevants is found in the Archives of the Halifax Congregational Church and the Halifax Historical Society. Notice however the growing number of

⁹⁷ Monpossett - "at the deep clear place" - <u>Indian Place Names of New England</u> compiled by John C. Huden (NY, Museum of the American Indian Heye Foundation, 1902) page 122.

Samuel Sturtevant was born on 16 April 1654 at Plymouth, Plymouth County, Massachusetts. He married Mary (Mercy) Cornish circa 1674. He married Elizabeth Smith on 12 August 1715 at Beverly, Essex County, Massachusetts. He died on 21 April 1736 at Halifax, Plymouth County, Massachusetts, at age 82 years and 5 days. He was buried after 21 April 1736 at Monponsett Lake Cemetery, Halifax, Plymouth County, Massachusetts.

^{1.} Mercy Sturtevant married David Bosworth. She was born in 1680 at Plymouth, Plymouth County, Massachusetts.

^{2.} Samuel Sturtevant was born in 1682 at Plymouth, Plymouth County, Massachusetts.

^{3.} Nehemiah Sturtevant was born in 1682 at Plymouth, Plymouth County, Massachusetts. He died on 22 August 1744 at Plympton, Plymouth County, Massachusetts, at age 62 years.

^{4.} William Sturtevant was born in 1683 at Plymouth, Plymouth County, Massachusetts. He married Fear Cushman, daughter of Isaac Cushman and Rebecca Harlow, on 12 February 1706/7 at Plympton, Plymouth County, Massachusetts. He married Joanna Dunbar on 25 January 1747 at Halifax, Plymouth County, Massachusetts. He died on 28 August 1753 at Halifax, Plymouth County, Massachusetts, at age 70 years. He was buried after 28 August 1753 at Monponsett Lake Cemetery, Halifax, Plymouth County, Massachusetts.

a) Isaac Sturtevant was born on 10 August 1708 at Halifax, Plymouth County, Massachusetts. He married Sarah Fuller, daughter of Nathaniel Fuller and Martha Sampson, on 8 April 1731 at Plympton, Plymouth County, Massachusetts. He died on 6 February 1750/51 at Halifax, Plymouth County, Massachusetts, at age 42 years, 5 months and 27 days. He was buried after 6 February 1750/51 at Monponsett Lake Cemetery, Halifax, Plymouth County, Massachusetts.

http://www.rootsweb.com/~mechebro/sturteva.htm Prepared by: Arthur M. & Lois M. Griffiths, 338 Norris Hill Road, Monmouth, ME 04259; agriffit@abacus.bates.edu

people living in the environs of Plympton (proto-Halifax), just south of Monpossett's ponds. It is also noted that the Waterman Family had interests in the vicinity but did not settle until much later after the Indian war. Deacon Robert Waterman owned land where the present day Halifax Country Club stands, which was the Woodcroft Farm. This small community formed another nucleus of people for the future Halifax Church Family that I will refer to as the PLYMPTON-MONPOSSETT CLUSTER.

The very earliest industry was the use and profit from the tremendous forests that were found in the area from primeval times. The English had short-range utility for the forests, only as sources of lumber, heat and charcoal for iron later on. 101 The first priority for newcomers was to clear the land so it can be used for food crops and grazing. The economy of early New England was based on cheap and abundant fuel on hand. The richness of the countryside was opened up by the trails the natives used. A few small trading posts were established as the Europeans tapped the rich wildlife and timber resources. 102 As the

Robert Waterman was a signer among others (including Christopher Wadsworth, ancestor of the author) of a sale from Wamsutta for the land once known as "Freetown". In 1660. Wamsutta did NOT agree: "December 24th, 1657. Whereas Capt. James Cudworth, Mr. Josiah Winslow, senior, Constant Southworth and John Barnes, have been with me Wamsutta to buy a parcel of land, which they say is granted by the court of Plymouth unto themselves with some others, and I Wamsutta am not willing at present to sell all they doe desire and Liberty to purchase had been granted by the colonial court in session at Plymouth, July 3, 1656, or nearly a year and a half before Wamsutta was prevailed on to execute the foregoing bond for a deed (for the document also contained the conditions of a bond) in a part we omitted to copy, and fifteen months expired after the date of the bond before the execution of the deed that found a place in the public records ...". Indian History and Geneology Book, APPENDIX No. 11 Page 38.

http://freepages.genealogy.rootsweb.com/~massasoit/appendix02.htm

¹⁰⁰ Yesterday and Today: Town of Halifax, 250th Anniversary Book (The History Committee of Halifax, 1984), page 69.

Hataday "requested to erect an iron mill in Scituate (now Pembroke) on Mattaskeet Pond" in 1648. In 1740 in Hanover, Joseph and Thomas Jesselyn "made anchors and parts of vessels in shipbuilding. (The anchor for the new ship "Constitution" was made there) Joseph Holmes discovered iron on the Jones River (Kingston) while fishing. This tremendous cache of ore was called "Holmes' Iron". Cranberries and Cannonballs by Fredrika A Burrows (Taunton, William S. Sullwald, 1976) page 24-5, 30-1.

¹⁰² Since the natives had practiced a ritual burning of the underbrush for many years, the remaining canopy trees were of tremendous size, some not branching for over thirty feet above the forest floor and may be well beyond three feet wide as a rule. Other trees

land was tapped it was not replanted and so the timber was not replaced. This is especially apparent in the shipbuilding industry that eventually flourished in Kingston. ¹⁰³ The Halifax River systems were also of use for transport of ships and wood.

In order for the Halifax Community to exist there must be roads and trails for commerce and travel. The earliest roads follow either the waterways or the existing Indian (foot) trails. Many of them have been changed and rerouted as the town grew, and as the need for horse or cart became prudent. The trails would be the means that people would use to get to worship when the future meetinghouse is created. 104 The earliest trails by the settlers had their terminus in Plymouth. The Plymouth Path that began in Plymouth as described in 1628 exited "Market Street which led them to the Nemasket Path, the Indian Trail to Middleboro." Likewise, as noted before, JohnTomson, Obadiah Eddy and James Soule were ordered by the Plymouth Court to make a road in the Purchase

obviously far exceeded this measurement. Since the Europeans had already decimated their forests, these magnificent trees were most valuable, especially for shipbuilding. Yet the uncontrolled chopping of trees may have caused friction with the natives since in very early Springfield, a law was passed to protect the "canoe trees" of the natives, making the harvesting of them punishable by law. <u>The Northfield Mountain Interpreter</u>, page 110, 113, 115.

The New settlers did not care about the forests beyond their short range utility. Once a site or homestead was chosen there would be a springtime "chopping bee" to clear the land at which time a party was given to those who came in potluck fashion. Usually several sites were cleared at one gathering. The fallen trees would be left to dry out over the summer, then set on fire to remove limbs. The remaining trunks were cut through with small fires placed next to them with the various sections dragged to a pile to be ignited in a huge conflagration. Stumps were removed later. The whole economy was based on cheap, available and abundant fuel. A family required nearly 15 cords or wood each winter (approx. 3/5 acre of forest). By 1795 according to a traveling Timothy Dwight, "No more than 20 miles of wooded land in 50 or 60 parcels were observed between Boston and New York!" The Great River: Art and Society of the Connecticut Valley: 1635 - 1820 by the Wadsworth Athenaeum (Wadsworth Athenaeum, Hartford, 1986), page 13.

=Aldo note the descriptions of Verrazanno (1524) explorer as he describes the forests in his foray into this area. Footnote number 16

Refer to the "Ships of Kingston" (1800-1926), a 5 box set of records and drawings, Kingston Public Library, Manuscript Collection, MC-5

The original roles of the Middleboro Church (First Church) included a number of names that eventually would travel north to Halifax rather than South to Middleboro. Names such as: Dawson, Eddy, Fuller, Pratt, Tinkham, Tomson, Wood., etc. Early Settlers of the Town of Middle borough in the History of the Town of Middleboro, page 34.

History of Plymouth County, page 78.

land. South of the Nemasket Path was the connecting Agawam Path that went through present day Carver. 106 "The Stone Weir marks the crossing of the Snake River of the first Indian Trail through this region. This fording place is on the stream that runs through Halifax from Monpossett Pond to Robbins Pond. The Indian trail crossing here allowed the traveler to come towards Hemlock lane, turn towards the lakes and followed Lingan Street until reaching the present Cross Street. Continuing south through the field and out near the present corner of Plymouth and Monpossett Streets. The trail then led easterly towards the old Plymouth Street Cemetery opposite Richmond park. At this point the path ran between the present cemetery and the lakeshore.

The Present thoroughfare we know as "106" was first identified on a Latham Map as having been established in 1667. It was called the Bridgewater Trail." In the History of Kingston by Melville, this road is noted as follows "The Bridgewater Path started at the "Point" and includes today's Main Street (106) from Summer Street to Turo's Corner and then west on Wapping Road, continuing to the Plympton line. (Laid out likely in the 1660's.) 108

The path from Middleboro ran North to the Eddy and Fuller homesteads' vicinity and then split running northerly into Halifax. The Easternmost "arc" runs up present day Fuller Street and connects into South Street which would eventually connect with the Bridgewater Path (Route 106) at it's terminus. The other westerly "arc" is the route of Thompson Street, continuing northwards into Halifax and also reaching the Bridgewater Path (There 105 and 106 meet)

History of the Town of Carver by Henry S. Griffith (E. Anderson & Sons, New Bedford, MA, 1913). Notes as a use of this trail, "The first to take the Nemasket Path (etc.) was John Derby, who in 1637 took up a claim of 60 acres...(Carver).

This was taken from Baker's <u>History of Halifax</u>, page 149. It is certainly likely that John Tomson, within his Plymouth Court Mandate, laid out or approved the Trail.

¹⁰⁸ Major Bradford's Town: A History of Kingston, MA: 1726-1976 by Doris Johnson Melville (Kingston, Town of Kingston, MA, 1976) page 20, 355, 382. In a Land deed to Bryant "In 1664, 10 acres were given to Bryant by his meadow on the west side beginning at the Path goeing to Bridgewater."

¹⁰⁹ The existence of remnants of archaic stone walls attest to early travel on these and South Street for example.

As attested by the numerous stone walls and archaic settlements at the southern end of it.

There is a "12" marker on 106 that indicates the 12 mile- midpoint between Plymouth and Brockton. This road was rife with early settlers.

The treatment of the native Americans was a combination of many tactics amidst the collision of the two cultures. The English settlers came with an agenda to accomplish. The Natives were already wary as some of them (like Squanto) had been kidnapped or enslaved, or food or graves ransacked by explorers. There was an air of cultural superiority even though the two cultures had to intersect in an even-handed manner. Many letters call the Indians "Savages". The Natives were to be dealt and incorporated into the "civilized" system of the Europeans. Massive land Grants were traded for a small token. <The humorously used "Purchase of Manhattan" for beads and so forth was repeated in smaller scales in Plymouth County.> The other agenda was religious. The Natives were to be introduced and compelled to Christianity. 112 In 1646, The Mass General Court passed a severe "heresy" law which provided the death penalty for any person who denied the Holy Scriptures were the Word of God". Shortly thereafter (July, 1649) Governor Winthrop pressed the society to propagate the Gospel in New England. 113 Pastor Cotton of Plymouth instructed the Indians from the OT and the NT. 114 To the credit of the Natives there were formed a number of "Indian Churches" in Plymouth County. These were generally self-governing Christian bodies, which also gave rise to the use of a legal system similar to the Europeans (Separatists' version of democracy). 115 The Halifax-

¹¹² In some circles the Indians were noted as possibly one of the Lost Tribes of Israel to be reclaimed through Christianity.

The Town of Middleboro, Mass, page 16, who continues "... mot only was an attempt made to introduce a change in their customs and dress of the natives, but teachers were appointed to carry out the work of instruction. "Notably in 1635 there were 13 ministers in all of Massachusetts. By 1645 this number had grown to 80. The Puritan in England and New England, page 122. The reason for this shortage was that there was no money to maintain these ministers and teachers. In fact From "Hutchinson's Collection (Pastor in Salem in 1629-)" we find the Royal Commissioner reporting to the King in 1666 that they had found in the Plymouth Colony "only twelve small towns" and that the people were so poor that they were not able to maintain scholars to their ministering, but were necessitated to make use of a gifted brother in some places." Manuscript - No. 417 held at the New England Genealogical and Historical Society, Boston.

¹¹⁴ History of the Town of Middleboro, page 18ff (This was our future first pastor's father).

^{115 &}quot;The members of the Indian Church show how earnest and faithful their labors must have been.... These churches adopted a form of church government; deacons and officers were appointed by different tribes to adjudicate and settle matters of discipline between them; they had their own schoolmaster, and constables to enforce the orders and decrees of the officials." < Note-"whether attempts to establish a local government

Middleboro-Plympton-Bridgewater-Pembroke area had several Native concentrations and churches would have a set-off part of the gallery area for Indians that worshipped with them. 116 This gives a picture of harmony, but there was also a dark side to the relationship between the Natives and the settlers. Although there were laws against it, settlers did sell or trade guns and ammunition and liquor with the Natives. In 1654 some areas were more vigilant than others were. 117 The disruptions the natives had were global with the loss of their land, loss of their way of life, introduction of disease, foreign culture and religion, and the strength and technology of the English. The Natives under King Phillip began to arm themselves and the leaders in Plymouth heard about it, who in 1671 sent a detail to quash the plans and to stop the potential insurrection. 118 In June, 1675 hostilities broke out in Swansea and spread elsewhere. 119 In 1675, Plymouth's Major Josias Winslow took Wamsutta (and his wife Weetamoo?) prisoner on White Island (in future Halifax on the dividing peninsula of the East and West Monpossett Lake bodies) and this may have also been a flashpoint of King Phillips War 120. John Tomson fled his settlement cabin and headed for the Middleboro Fort on Thompson Street, and according to folklore advised neighbor George Dawson to also go. Dawson was killed in the coming attack.

by the Indians for their own protection which was instructed by Eliot for the Indians of Natick and Nonantum, ... ever was adopted in Plymouth County nay be a matter of douvt...." Ibid, Page 17. > The Indian Court in Barnstable existed and there exists a warrant in that County as follows, "I Hihoudi' you Peter Waterman, Jeremy Wicket; Quick you take him, Fast you hold him, Straight you bring him, Before me, Hohoudi."

116 Puritans in England and New England, page 142. Also History of American

Congregationalism, pages 266, This was a challenging point because as Staunch Calvinists they believed that God would open the hearts and minds of the Indians. This morphed in time to a directed mission movement to the Natives.

117 Plymouth Colony, by Stratton, gives the text of a 1654 law against selling spirits and

guns to the Natives. Page 108-9.

118 Rev. James Keith, first pastor in Bridgewater wrote to the Assistant Governor in Plymouth "We are in expectation every day of an assault here. The Lord prepare us for our trial. <Gleaned from History of the Indian Wars in New England from First Settlement to the Termination of the War with King Phillip in 1673 by Rev. William Hubbard, Vol. 1, 1677> in King Phillips War: the History and Legacy of America's Forgotten War by Schultz and Tongas, Page 126-8.

119 Perhaps that is why the Massachusetts General Court passed a law in May, 1673 requiring the LOCKING of church doors (during the services). Chronology and Documentary Handbook of the State of Massachusetts., page 7

This is noted in the manuscript anthology "Middleberry, 1669; Halifax, 1734" by Brown within an article from Indians on Cape Cod, by Asa Thompson, 1892.

Looking back he saw the light from his burning cabin as the natives had set it ablaze. 121 The houses of John Tomson, William Nelson, Obadiah Eddy, John Morton, Henry Wood, George Dawson, Francis Coombs and William Clarke. Mr. Barrows (owner of the grist mill in Middleboro) saw the Natives coming to get revenge for the death of another Native (using John Tomson's long gun suitable for long range targets, Isaac Howland shot a native from a rock near the fort at a distance of 155 rods, The wounded man was taken to a nearby house (William Nelson) and died there. The rampaging natives burned houses, Fuller's Iron works, the Grist mill and other structures. 122 At the Fort, as early as June natives had showed up to taunt the settlers which precipitated the shot mentioned before. In July, John Tomson sent a letter to the Governor asking for further help. The Natives would shout and celebrate the destruction atop Titticut Hill (until a shot from Tomson's long gun scattered them from the fort.)123 In July, 1676, when King Phillip was killed the insurrection died down and it was time for repairs. 124 Some folks like Samuel Fuller would return to Plymouth until the 1690's. John Tomson returned to his land and built a new home, a Garrison house, with strong walls and Indian Shutters for protection. Others likewise rebuilt and began again. The King Phillips War served to destroy the native's ability to stem the influx of arriving Europeans and to far lessen themselves as a threat to the colonists as they spread westwards. It also served as a release for further settlement of towns. In June, 1685 when Plymouth County was recast as Barnstable, Bristol and Plymouth Counties, with a cumulative tri-county population of around 5, 200. 125 One of the more amusing anecdotes found was the attempt in 1677 made by Obadiah Eddy to build a canal for the eventual transport of ship lumber and for water travel. It failed and was never dug. 126

History of Halifax by Baker, , page 127; see also King Phillips War: by Schultz and Torgas on page 44 noting that the exact date was June 9, 1673.

Mr. Barrows, running from his home put his coat on a tall pole as he ran and the natives thought he was a tall man and shot at the coat, Barrows lived. In July, attacks continued. J. Marks was shot in the leg and hid in a field of Indian corn in Middleboro for 48 hours and was not discovered but he died after his rescue.

History of the Town of Middleboro, pages 76-79, and 386.

The same James Keith noted in an earlier footnote of this study debated other clergy in Plymouth who wanted to also kill King Phillip's wife and 9 year old son, but he persuaded them to not do that. King Phillips War: America's Forgotten War, page 128.

Chronology and Documentary Handbook..., page 6,8. By 1690 this had grown to

¹²⁶ Gleaned from "Spirit of St. Louis" anthology of Halifax facts by Harry Brown.

This reconstruction period (ca 1677-1690) was also a time of improved infrastructure as well. John Tomson was on a Jury to lay out a road from Plymouth to Taunton. ¹²⁷ In 1690 a road was built from Middleboro to the Bridgewater Path.

Hopefully the reader gets the impression that the progenitors of the church in Halifax were quite involved in the surrounding towns and churches. Their biographs show that they are involved ongoing and this certainly bodes quite well for the formation of the new town and church.

Also as weather in SE Massachusetts is Unpredictable, see the note concerning especially challenging times in the midst of all the foundational work these brave folks have done in the underpinnings of Halifax and the Halifax Congregational Church. 129

¹²⁷ From the <u>History of the Town of Middleboro</u>, this Jury contained a number of familiar folks: Isaac Howland, Obadiah Eddy, Ephriam Tinkham, Ebenezer Tinkham, and Samuell Wood, etc. On May 15, 1688, John Tomson reported to the County Court the road had been laid out successfully. In 1689 a Boston highway was envisioned from Middleboro, Bridgewater and further north towards Boston. perhaps, tongue-in-cheek, that may be the finishing of modern-day route 44 in 2006? > page 508-9. Samuel Fuller returned soon after this to begin his ministry the First Church in Middleboro. "October, 1678. In answer to the petition referred to the Court by Francis Combe, and likewise the Court being informed that Samuel Fullerm is in likelyhood to be procured to teach the word of God at Middleberry, they doe approve hereof: ..."Page 552.

^{- 1695-} A path was envisioned from John Tomson's <u>Garrison</u> house to Middleberry., Middleboro Green "passed through the swamp by a piece of land near the shingle mill of Jabez Thompson, to a ford way above the bridge called Thompson Bridge, then to a pathway passing Timothy Woods now Don Randall's house on River Street crossing the stream below the saw mill dam in Middleboro." From "Short Stories" by Harry S. Brown. ¹²⁸ SEE list on the Next page..

^{1637-8 –} Winter Unusually severe – Boston- 18"

^{*1641-2} – Boston Bay frozen over < Native Americans said the same thing hadn't happened for 40 years, since around 1600>. Ice was strong enough to support people, horses, carts and animals driven across. The rivers in Virginia were also frozen over.

¹⁶⁸⁰⁻¹⁻ Coldest winter in 40 years according to Rev. Increase Mather.

^{1684-5 -} Boston Harbor frozen over, thick ice.*

^{1685-6 - 3} Day January snowstorm in succession (1/3), extreme cold and high wind. Another succession of three storms in February.

^{1692-3 =} Very high snow and cold in Early February*

^{1693-4 =} Dec 30- 7 days of snow, wind and cold. *

^{1694-5 =} From Dec 30 - March - Extreme cold and three memorable Snows in Feb. and March. Travel was unlikely and dangerous mostly.*

^{1695-6 =} Heavy Snowstorm (3/8) no travel for some time.*

^{1697-8 -} Charles River was frozen solid, several storms all winter; Nov-1, Dec-

AND SOME OF THE CIVIC AND ECCLESIASTICAL TASKS THEY DID: 1650-1695.

<u>John Tomson, Sr.</u> = Middleboro Garrison Fort Commander "Captain": 1657-1680+, Highway and road Surveyer - 1640's - 1680, Freeman Oath- 1688,

From: Middleborough's Historic Beginnings by Warren and Marion Whipple. Town of Middleboro, page 19



The Old Burying Ground (Nemasket Hill)
Middleberry's oldest cemetery was established in the First Purchase. It includes the graves of John Thompon and Samuel Fuller.

<u>John Tomson, Jr.</u>, = Middlederry Fort garrison soldier- 1657=1680's, Oath as a freeman- 1688. Representative to the Mass General Court- 1692

<u>Obadiah Eddy</u> – Highway Surveyer – 1657-1688+. Freeman- 1688, soldier in the Middleboro Fort- 1650's - ?. Constable (Middleberry)- 1679-89, selectman (Middledoro-)- 1690

Ebenezer Tinkham - freeman- 1688

^{5,} Jan-9, Feb,- 9, March- 3, April- 4. In two weeks in Feb there was 8 days of snow equaling 42 inches.

www.britonkill.k12.ny.us/peckweb/famous blizzard.htm

¹⁶⁹⁹⁻¹⁷⁰⁰⁼ April Snow Blizzard – Snow, high wind, Rain-ice, Hail, thinder for 4 days. Much damage. In Dec. 1700 two severe Ice storms- tremendous damage regionally. *

<"*" - from Early American Winters 1604-1820, pages 16-41. >

Ephraim Tinkham - Highway Surveyor- 1680's

<u>Isaac Howland</u> – Selectman (Middleboro) – 1692. Representative to the Mass. General Court. - 1692

John Soule- Highway Surveyor- 1660-90

<u>Isaac Fuller - MD-</u> He was the son of the first pastor of the church in Middleboro, himself a distinguished physician and lived in the "Fuller Neighborhood". His practice often called him to distant places and he was honored by the name "Montbank" saved for those who were perfect in their prescribing. He married Mary Eddy and their son moved to pre-Halifax.

Thomas Sturtevant- MD-

William Sturtevant -

David Bosworth -

<u>Samuel Sturtevant-</u> Selectman (Plympton) – 1708-10, Treasurer (Plympton) 1724, Mass. House of Representatives 1724, ¹³⁰

Robert Waterman-¹³¹ Became a Deacon and housed the meetings of the Halifax Church people before the church was organized. Owned Significant properties in pre-Halifax Plympton and Pembroke, some he purchased in 1712, some (1/2 of this transaction) he sold to his brothers locally, and some he bought in junction with Samuel Sturtevant. ¹³² There were a variety of purchases and sales of land.

¹³⁰ History of the Twon of Plympton, pages 19 ff.

¹³¹ History of the Town of Middleboro, pages 508-9. 520-1, 534-5, 542-3, 552, 560.

¹³² The Deed of March 27, 1713, reveals a multiple tract purchase, one of which in "Plimpton" which became his homestead. He sold half of it shortly after but the half retained in the vicinity of the current-day Golf Course would be central for the place of the church of Halifax's pre-formation gatherings. Plymouth County Deed Book 9 pages 400-404. He had owned local land "Near Monpossett" back around 1703 or earlier (PCR Book 10, part One, pages 506-7). This is validated by the laying out of the road by court order between Sturtevant and Waterman's Land, a road through Monpossett (upgrading the Bridgewater Path) dated February 26, 1712 in PCR Book 14, page 162.

THE MAJOR'S PURCHASE

It is clear that the land of the pre-Halifax period is synonymous with the contents of the "Major's Purchase" of 1661+. This real estate forms the land on which the future Halifax Congregational Church will stand. The delineation of this core piece of land is not always clear so below are several descriptions to reference. ¹³³ Modern descriptives can be just as varied.

1> - Also from the History of Hanson, Massachusetts, "The territory of Hanson consists largely of what is known as the "Major's Purchase", bought by Josiah Winslow and thirty-four others of the Indian sachem Josias Wampatuck, which was executed July 9, 1662. It was "Bounded by the lands of Plymouth and Duxbury on one side, and of Bridgewater on the other side, and extending North and South from the lands purchased by Capt. Thomas Southworth unto the Great Ponds at Mattakeeset, provided it include not the thousand acres given to my son and George Wampy about these ponds." It is probable that the thousand acres referred to were never bought of the aborigines, but gradually became occupied by the early settlers as they died or left for other parts of the country. The Bridgewater line mentioned in the deed ran near where the school-house on Beal's Hill now stands in a direct line to the west part of the "Tilden place". In April, 1684, "The Proprietors agreed and chose John Thomson (of Middleboro), Nathaniel Thomas (of what is now Hanson), and John Soule (of Duxbury) a committee of said proprietors to settle the bounds of the said tract called the Major's Purchase." For this service they had grants of land set off, that of John Thomason being in the eastern part, and one of the bounds, a pitch-pine tree on the "shore of Herring pond" (now called Stetson's Pond), in Pembroke, is still standing."

http://www.rootsweb.com/~machanso/HistoryHanson.html (Text Copy also found in the Plympton Public Library)

2> In June 1661 the Plymouth Court granted liberty to "Major Josiah Winslow and others the first born children of the jurisdiction of New Plymouth in reference unto an order or grant of the Court bearing date 1633 to purchase certain parcells of land for their accomodation; viz, a parcel next to the Massachusetts' bounds, and another parcel between Namassakett and Bridgewater, and to make report thereof unto the Court that all such may be accommodated as aforesaid." The purchase was made in 1662 from Josiah Wampetuck, Sachem. Mr. Aldin was fourth on the list of thosegranted land in what was called the "Purchade Purchase" (Purchade/Pochade/Pachage/ Purchade Neck on the Nemasket River near the border of Middleborough and Bridgewater) and his lot was bounded "with two red Oak trees marked" (NE WOR, 3:336). In 1669 the court determined that the first tract should belong to those eight who had their allotments upon

¹³³ With thanks to reference librarian Pat Kileen at the Halifax Public Library for her assistance.

Pochade neck and to their heirs; and the second tract to those eight plus those who had their allotments on the east side of Nemasket River in Captain Southworth's purchase.

http://www.langeonline.com/Heritage/jalden.htm#land

3> "The Major's or five Man's Purchase had been bought by Major Josiah Winslow from sachem Tispequin in 1663 and consisted of a narrow tract of land on the east side of the Nemasket River between the upper and lower Indian Paths to Plymouth <This may refer to the Bridgewater Path and the Plymouth Path- author> extending to the Carver line (Middleboro by Weston 600) {MD, 9:145; Plymouth County LR, 4:65} http://www.archivepublishing.com/biblio_ma_p/biblio_pembrokr.htm
4> Several specific sub-tracts are laid out in the Inventory of Thomas Prence, Esq. of April, 1673.

http://www,casky-family.com/genealogy/ThomasPrence.htm

PART TWO:

BEGINNINGS OF THE TOWN OF HALIFAX

AND

THE FIRST ECCLESIASTICAL OR RELIGIOUS SOCIETY

New Settlers Arrive and a Need Arises for a New Church Society and a New Town

The settlers were moving into the interior of Plymouth County westward. In the 1690's the underpinnings of the town of Plympton were in place and some of the familiar families in future Halifax had arrived. In a list of progenitors, future members of the Halifax Congregational Church endeavored to be a part of the founding of the Plympton Congregational Church (First Church) in 1698. Sixteen of them were a part of this founding. 134 The early industry included iron production. There was plenty of virgin timber to make into charcoal to power the furnace and the local bogs contained bog iron which can be smelted. The Fullers owned and operated an iron foundry on the South end of Fuller Street in current day Middleboro and this was burned and destroyed in the Indian War of 1675. It was Samuel Fuller 135 (Son of Samuel and g-son of Samuel) who took advantage of this resource and in 1728 opened a water-powered iron foundry in pre-Halifax, west of the town center and on the north side of the Bridgewater Path (that went from Plymouth to Kingston to Bridgewater and further west). It was located at the waterways at the current intersection of Old Plymouth and Furnace Streets and was in the vicinity of tremendous bog iron to be harvested and timber for use in smelting and was Halifax's first industry. 136 Samuel Sturtevant was given water rights

250 Years of Building Christ's Church: 1698-1948, First Congregational Church of Plympton (250th Anniversary of Plympton, Plympton, MA, 1948) page 7

¹³⁴ Isaac Cushman Rebekah Cushman Anne Waterman John Waterman Abagail Waterman Samuel Sturtevant Mercy Sturtevant Joseph King Samuel Waterman Susana Ransom James Bearse Sarah Bryant Samuel Bryant **Experience Bryant** Jonathan Bryant

^{***--}An original 1801 manuscript in the Plympton Historical Society denoted additionally that Robert Waterman also was a part of that initial group of 1698 members. An original deed from King George (copy in the Halifax Church Archives) to John Waterman shows his land purchase of March 15, 1726 (in Plympton) and his tax bill of May, 1726 to the Crown.

http://www.schenectadyhistory.org/families/hmgfm/fuller-2.html Iron furnaces were large conical structures made of bricks with an arch on the front which the bricks can be removed from time to time. "In operation, the furnace is kept

from the "Herring Brook" from the east pond. ¹³⁷This old growth timber was in demand also east of them in the burgeoning shipbuilding industry in Kingston. ¹³⁸ The Fuller Family's industrial anchor began to attract others to settle in its vicinity before the town's founding and thus the final cluster of early pre-Halifax settlers came to be. I will humbly refer to this as THE FULLER FOUNDRY CLUSTER as it drew people from both Hanson to the north and the Bridgewaters to the west. It is also of interest to note that the modern cranberry industry did not exist in the very early 1700's. The various and numerous bogs found within the future Halifax area contained wild cranberry plants, yet no commercial venture would arise for another century or so. Even so both settlers and Natives used the wild cranberry for medicine (esp. against Scurvy for sailors) and as a condiment for meats in cooking. ¹³⁹ Initially the bogs were only profitable to the production of iron.

full of ore, charcoal and flux, which is fed from the top. A continuous blast of hot air kept the fire at white heat and melts the descending mixture, at the same time driving oxygen from the ore which the flux (limestone or lime from pulverized shells) removes the impurities. ... A water wheel operates the bellows by an arm on the wheel axle, making the airstream a continuous performance..." Cannonballs and Cranberries by F. H. Burrow (Taunton, William S. Sullwuld, 1976.) page 15.

¹³⁷ Water rights running from Monpossett Pond to Robbins Pond were given to Samuel Sturtevant. Gleaned from the History of Halifax by Guy S. Baker, page 85 ff. ¹³⁸ In his historical narratives and notations, Historian Harry Brown notes the transport of timber down various Halifax area waterways, as well as a partially complete ship on the Taunton River. Old growth timber was in higher and higher demand throughout the 1700's and on. For specifics and original source materials on the Shipbuilding industry in Kingston, refer to the Town Archives at the Kingston Public Library "Shipbuilding Industry" in the Manuscript Collection. (The Drew Family centering in Kingston was a key shipbuilding family and was building small vessels since around 1713. - Major Bradford's Town: A history of Kingston, MA: 1726-1976 by Doris Johnson Melville (Kingston, Town of Kingston, 1976) page 23. Also note the lone shipbuilding industry in Middleboro esp in the early 1800's. History of the Town of Middleboro, pages 411ff. 139 Cranberries- "Native Americans dried them and mixed them with venison and melted fat to make small, portable trail cakes called pemmican - arguably the country's first convenience food, an early granola bar. They also used the berries to dye clothing and blankets and for a poultice so astringent it could draw infection from wounds. Despite their blood-red color, cranberries were considered symbols of harmony and peace. Some Native American religious leaders were known as Pakimintzen, or "Cranberry Eaters," who served the berries to consummate peace pacts at intertribal feasts.The Indians called the cranberry sasemineash (sharp, cooling berry). But Pilgrims supplied its modern name. Its delicate, pale pink blossoms and stamen reminded them of cranes, so they dubbed it "craneberry," later shortened to cranberry..... " It

The formation of the First Ecclesiastical Society or Church in any Colonial area has a number of prerequisites expected. There needed to be a church or "meetinghouse" to worship within, and which would be used for various town functions from law court to armory. There needed to be a minister and the taxed means of support of his activities. This may include housing and food as well as payment. The concurrent formation of the town worked in parallel since a town's formation was linked to the establishment of a church body in residence. The Halifax Congregational Church's formation is likewise no different than that. Logistically the members of the Plympton Congregational Church had a long way to travel to attend Sabbath services. Their neighbors who were part of the Middleboro First Church thought their travels would be better if a more local place of worship were available. It is likely this sentiment grew in strength during the first decade of the 1700's. It is also likely that some folks from all three groups: Plympton-Monpossett, Plympton-Middleberry, and the Fuller Foundry Clusters all gravitated together to create a more local church facility and body. In the late 1720's it is probable that many of these families met at the home of Robert Waterman of Plimpton (later Halifax) and were led by guest ministers and laity. Robert Waterman's home, now destroyed, was likely in the close vicinity of the Halifax Country Club's Main building. 140 Being right off the Plymouth-Bridgewater path (106 today) gives ready access to those needing to gather from all three cluster vicinities. It was expected that the families worshipped in their home churches from time to time and they did go, yet I suspect they did explain their hardship to the leadership of both the town and the church. An additional early traumatizing factor was the weather. In the winters between 1700 and 1730, there were several memorable storms. 141 Further difficulties were

wasn't until 1816 for cranberries to be commercially grown in "cranberry yards". http://graphics.boston.com/globe/magazine/2000/10-15/featurestory1.shtml also see Cannonballs and Cranberries, by Fredrika A Barrows, pages 55-58.

¹⁴⁰ An 1832 Halifax Map reveals that the Waterman Family still owned the farm and the road that currently leads and ends at the clubhouse was noted to go to the Waterman Home. Additionally there were several other Waterman properties abutting and nearby to his. This land was bought by him from J. Moses Soul(e) of "Duxborough" for five pounds in cash on August 26, 1712. Plymouth County Deeds; Book 9- Pages 400-1, and 402-3. (Copy of the deed in the Church Archives)

¹⁴¹ I had mentioned earlier about the cold wave in 1697/8 when the Charles was frozen solid and 42" of snow fell.

In 1703, As early as October (9-10) what started as a hurricane in the Caribbean hit New

the impact of sickness. In Middleboro mainly as well as surrounding towns, a rampant sickness struck down many. 142 Members of these various churches could not attend and wanted to ease their ability to go to worship. The idea of a local church and separate town was fomenting at this time. Added to this was the slow growth of the various clusters as new families came to future Halifax to work and to live. A further indication of a wish for the formation of both a settled town and a church was the creation of a burying ground just North of the Plymouth-Bridgewater Path. It was a piece of land given by Samuel and Josiah Sturtevant in June of 1728 with 26 men from "Plimpton" paying to have shares in the burial ground. 143 The proprietors of the

England as a winter blizzard. Wind and snow created huge drifts and the totals were simply not known.

The next year in 1704/5 there was a long storm known as the "Frigid Storm" and high winds of destructiveness regionally.

One note in particular shares of a massive snowstorm in 1707 with totals of seven feet and tremendous drifts. For the most part, this time period was noted as quite cold. In 1717, was the "Great Snow" between February 27 and March 7 when it snowed heavily for 9 days straight. Boston totaled over 6 feet with drifts of well over 20 to 25 feet in Dorchester! Churches canceled worship for 2 weeks which was as of yet unheard of. <Rev. Cotton Mather in his sermons described this storm as God's wrath in an apocalyptic way as punishment upon a sinful people. Early American Winters 1604-1820, page 42-45.>

By 1720, the cold had penetrated and stayed in New England followed by a February blizzard of some 16 hours of heavy snowfall covering from Rhode Island to upper New Hampshire. Ships were blown from moorings all over E. Mass. The severe cold killed animals. <u>Early American Winters</u>, 1604-1820, page 46. Travel would be impossible for some time.

<u>Timetable of History</u> by Bernard Grun (Toughstone Books, 1975) and www.britonkill.k12.ny.us/peckweb/famous blizzard.htm.

¹⁴² "September 13, 1726, -"In 1726 so severe a sickness prevailed in town that more than four hundred and fifty persons were ill at one time for several months, and the number of well were not sufficient to attend to the necessities of the sick and the funeral services of those who have died; ... The selectmen petitioned the General Court for relief, and the court the next session remitted the whole amount of the town tax." History of the Town of Middleboro, page 570.

¹⁴³ This is found in the Plymouth Registry of deeds, Book 23, page 78 "Burial Ground". The description is as follows: "One acre and 1/4 be it more or less lying and being at Monponsett in the Township of Plimpton aforesaid being part of my ancient homestead lying to the Eastward of my now dwelling house, partly upon the South easterly side of the Country Road beginning at a stone set in the ground and from thence to extend Northerly 15 rod to a Black Brick marked and so down to the Pond and from thence along by said Pond 12 rod to a Red oak tree marked and from thence to extended

cemetery were; <u>Samual Sturtevant</u> and Josiah, his son, <u>James Bearse</u>, David Bosworth, Peter Tomson, Robert Waterman, James Bryant, Jacob Chipman, William Sturtevant, John Cortis, James Sturtevant, John Briggs, Shuball Bearse, James Bearse Jr., John Bearse, Ignatius Loring, Sam Sturtevant Jr., Moses Sturtevant, Moses Cushman, David Bosworth Jr., Jonathan Bosworth, Nehemiah Bosworth, John Thompson, Josiah Waterman, Ignatius Cushing, Benjamin Cortis, all of Plimpton. (Underlined names show those who were part of the founding of Plympton in the 1690's) They were all part of the Plympton church as well.

The combination of settling in far northern Plympton, the far proximity to get to worship in Plympton, and the growing wish to create a new town was gaining strength. It was this group from Plympton that put this want into fruition after a number of winters estranged from their home church. Likely during the late 1720's a group of families were gathering at the home of Robert Waterman to worship continuously together. ¹⁴⁴ It may be plausible they would occasionally have a clergyman come and share the Lord's Supper. The homogenous band of families were given formal permission to worship together during the winter on November 1, 1731. ¹⁴⁵ As this gathering solidified into a worshipping community there was a need for something more permanent and substantial. On April 19, 1732, John Bryant, Jr., ¹⁴⁶ signed a deed granting and transferring a parcel of Land on which the

Southerly 18 rods to a stone set in the ground, and from thence Westerly 12 rod to bounds first mentioned."

¹⁴⁴ It is likely Robert Waterman was in the same home for a time. His children were born there between 1703 and 1729. "Plympton Ma, Parish and Town Records, Book the First, January 1701- March 1734. Page 146. He was part of the origination of the town in 1698 so it is likelt he was there earlier (Eligible to vote along with his father, Deacon John W. - see page 9 of same record).

¹⁴⁵ "6thly - The Town Voted that the inhabitants to the northward of the Meadow Brook (possibly Monpossett Meadow Brook in Halifax present) in Plympton aforesaid should have liberty for a meeting amongst them the next winter season." <u>Plympton Ma, Parish and Town Records</u>, <u>Book the First</u>, <u>January 1701- March 1734</u>. Page 76, entry dated 11/1/1731.

Also see http://freepages.genealogy.rootsweb.com/~whosefamilyisit/waterman.htm
146 Jonathan Bryant is noted as one of the founders of Plympton being listed in their history as one of the "First Names". 250 Years of Building Christ's Kingdom: 1698-1948 (First Congregational Church of Plympton , 250th Anniversary Committee, Plympton, MA, 1949) page 7.

future church would be built. 147 148 One added momentum may well have been the winter of 1732-3 as it was quite severe. 149 The momentum towards separation was beginning to accelerate. The Plympton-Middleberry Cluster added to the group's strength. On September 17, 1733 the Middleboro Church (First Cong) was petitioned by a number of their members to upholding their assembly in the "neighborhood of Monponset". 150 The names that are noted in this allowed demission from Middleboro were: John Drew, Isaac Tinkham, Ebenezer Fuller, John Fuller, Ichabod Standish, and Timothy Wood. Of course the reader will find these and other names listed when the Halifax church is founded. 151

¹⁴⁷ Ibid - http://freepages.genealogy.rootsweb.com/~whosefamilyisit/waterman.htm
148 The proprietors on the church deed were Ignatius Cushing (P), EbenezerFuller (M), Thomas Croade, James Sturtevant (?). Thomas Tomson (M), and James Sturtevant (P) with the P representing those members of the Plympton Church and M representing those of the Middleboro Church. Indeed the church's fouding was a joint affair of these two groups that had melded into a union. History of Halifax Massachusetts by Guy Baker. Also see the transcribed deed following.

¹⁴⁹ Form Early January through February the cold and wind was intense. Boston Harbor was frozen solidly with thick ice and carts could travel across it to outlying areas, the snow was on average 4 feet deep and the winds would make tremendous drifts. Travel was difficult and some perished from this winter. – <u>Early American Winters: 1604-1820</u>, page 47. A local meetinghouse would indeed be more of a necessity than a wish for those in Northern Plympton.

¹⁵⁰ The record of the solicitation is as follows. "Sept 17, 1733. The church met and received ye following address, to which is recorded their answer.

Vis: 'We the subscribers, members of ye First Church of Christ in Middleborough in <ready?> acknowlegement of our relation & obligation of duty to said church, do desire your consent & occurrence to our seeking liberty of said precinct town & ye General Court for to form ourselves: We ye bretheren & Neighborhood of Monpossett for ye upholding an assembly for our men's convenient attendance on ye publics worship and ordinances of ye Gospel.

⁽Answer) At a meeting of ye First Church of Middleboro' ye day & year above said. Ye above written address was said before them. In answer to, we, ye bretheren present, unanimously voted oue approbation of ye application of their dear bretheren whose names stand hereto affixed or at least so many of ye as may have ye convenient allowance of ye town precinct & general court of their proceeding, in order to set up & maintain ye worship of God in ye neighborhood above expressed, heartily wishing if ye go up from us ye's may have ye presence of God to go along with you in to important an affair as Christ's Kingdom & __??__ <Unanimously voted, attest, Peter Thatcher, pastor> Church Records of the First Church of Christ in Middleborough, Oldest Record Book, page 28.

¹⁵¹ Gleaned from the signatures of the Church Records of Middleborough's Oldest Record Book – Ibid, page 28.

DEED TRANSCRIPTION

February 11, 1732

Formation of the Land for the Halifax Congregational Church

Received April 17, 1732: Recorded and Examined by Joseph Cotton, Registrar.

"Eo all people whom those present shall come greeting. Know ye that 9 John Bryant, Jr., of Plimton in the County of Plymouth in New England for and in consideration of the just regard that I bear towards the promotion of the Gospel and being willing likewise to gratify the request of a number of men that have covenanted together to build a meetinghouse in Plimton aforesaid. With a piece aforesaid to build sd meeting house on ???? given and granted by those Persons do freely and absolutely give and grant to Chomas Comson, Chomas Croade, James Sturtevant, Ignatius Cushing, and Ebeneezer Fuller, all of them same county and Province aforesaid being appointed a Committee to manage said affair, a certain piece or parcel of land lying, being in the township of Plimton and bounded as follows, that is to say: Beginning at a white oak tree marked on ??? standing in a bottom at the foot of the hill near to the land of Jonathan Bosworth and in the Range between the land that capt. Jacob Comson had cleared of and ye land of John Bryant aforesaid and from sd white oak tree to ??continue near South East 29 Rod to a stone sitting in the ground and from thence Northerny 18 Pole to a stone set in the ground 6 pole ½ from Francis Pomery's South West Corner Bound, and from a stone to continue Westerly 8 Rod to a white Oak Tree, here marked,

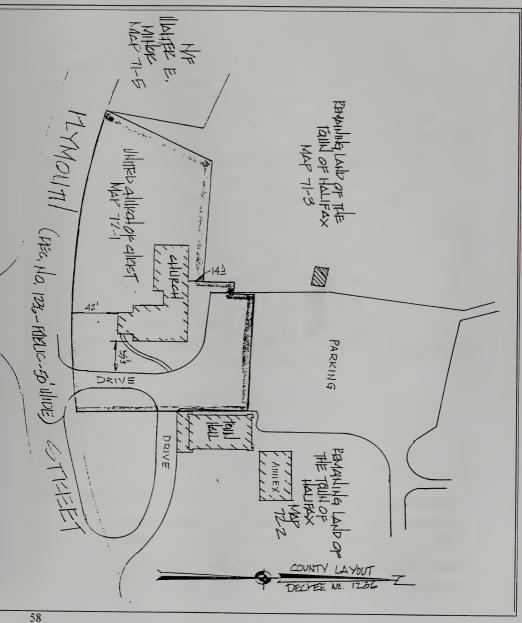
and 10 on ye former range as aforesaid to the line between Tomson's and Bryant's land to a stone set in the ground and from thence to the same range to the ground first mentioned; containing about one and a half acres but it more or less. To have and to hold the aforesaid piece or parcell of land unto ye's Thomas Tomson, James Croade, James Sturtevant, Ignatius Cushing, and Ebenezer Fuller and their heirs and assignes and likewise to all them that do at present or that will hereafter joyn with them aforesaid in that affair so long as the land be improved for the use aforesaid, reserving to myself the wood and timber standing on sd ground before and usage of those precincts lawfully and causally enjoy ye same hereby discharged from all other gifts and Grants and Incumberances whatsoever. And furthermore this John Bryant for my self and heirs do promise and engage the above granted premises to the parties aforesaid and ?????, ???? and ???? against ye lawful claims with all persons whatever will defend. In witness whereof I have hereunto put my hand and seal this Elebenth Day of February Anno Domini – One Thousand Seven Hundred and Chirty One Two-1731/2-< John Bryant, Tr > THE MARK OF TCHN BRUANT < Ebenezer Leach, Jr >

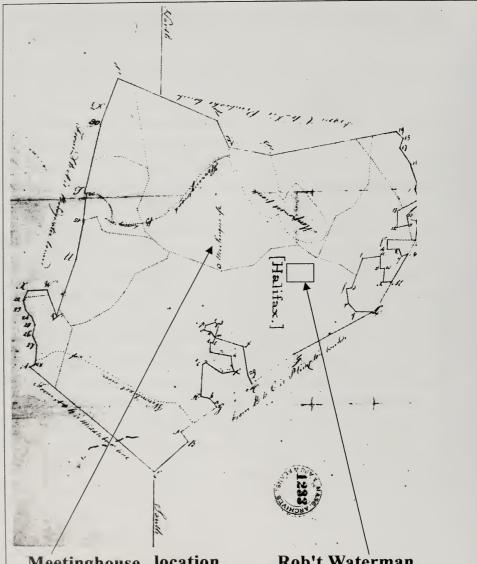
Plymouth ~ April 19, 1732 Rec'd - ~ April 19, 1732

< Copy of the Original found in the Halifax Ch. Archives >

1987 VISUAL MAP of the Transcribed Deed of 1732 Added structures such as Town Hall, Parking Lot and easement did not

exist.





Meetinghouse location Rob't Waterman From a 1734 Map of Halifax scanned from the History of Halifax volume by Guy S. Baker page 168, clarified using Adobe Photoshop 6 software. Annotations by Rev. W.

Formation of the First Parish Church of Halifax and the Town of Halifax

It is important to note that there was no town hall at this point and time but the creation of the town of Halifax and the creation of the First Parish Church ran parallel to one another given the mandate in New England that a town could not be created and formed unless there existed a church and minister. In the spring of 1732, the worshippers were well on the way to formatting the necessary prerequisites. It was time to put the pieces together and to create a new town society and church.

Since the town and church were integrated in Colonial New England, the members of the future church body also were directly involved in the town as well. Some of them had been leaders within their former towns of Plympton and Middleboro, either within the church or within the town's civic duties. The mechanism and personnel to collect the annual taxes assessed upon each member of the town and to be divided between the church and the town functions for support and personnel. The future minister would be supported by these assessments as would be schoolmasters for the children. The town elected selectmen, tax assessors, viewers¹⁵², surveyors, inspectors (various), and others to carry out it's functions. Likewise, the church assumed the placement of a settled minister, choice of Deacons, tythingmen ¹⁵³ and Treasurer. Notably to be involved in the town, one was assumed to be a member of the church as well.

¹⁵² These men were to assure the quality of goods sold in the commerce of the town 153 This officer of the parish had several key duties involving the behavior of the people of the community. Their task was to visit the homes of the community and inform of all disorderly behavior to a justice of the peace. They had great power and were vested to assure that the assessments for support of the church were collected. Breeches of morality and church polity were uppermost for report. At worship he would expect to be present every Sunday to enforce good behavior within the worship services. A listing of these breeches of conduct can be found within an Appendix of this study. The duties noted are set forth in the Laws of the Land:

[&]quot;All and every person and persons whatever shall, on the Lord's day, carefully apply themselves to duties of religion and piety publicly and privately, and no tradesman, artificer, laborer, or other person whatever shall upon the land or otherwise do of exercise any labor, business, or work of their ordinary callings, nor engage in any game, sport, play, or recreation on the Lord's day, or any part thereof (works of necessity and charity only excepted) upon penalty that every person so offending shall forfeit five shillings.

Particular to the church was the creation of the By-Laws which would direct and govern the ecclesiastical body, as well as the Covenant and Statement of Faith which would form the Spiritual Basis of the body's existence and state it's directive in the light of the Gospel for Christ. Since both Plympton and Middleboro Churches were central feeds into the Halifax Church formation, the documents of these churches had a direct impact on the spiritual and functional framework of the proposed body. It is likely these covenants were crafted well in advance of the purchase of the property and the move to create the "meeting house" while meeting in the home of Deacon Waterman and would have semblance to those of the parent churches. The text of our First church covenant is as follows:

Forasmuch as it hath pleased God, Who hath commanded us to pray daily, that His kingdom may come and be advanced, and hath given direction In His Holy Word and manifold encouragements to His poor servants to seek and set forward His worship and the concernments of His glory: We do therefore

Is to traveller, drover, horse courser, wagoner, butcher, higler, or any of their servants shall travel on that day, or any part thereof except by some adversity they were belated and forced to lodge in the woods, wilderness, or highways the night before, and in such case to travel no further than the next inn, or place of shelter, upon the penalty of twenty shillings.

No vintner, innholder, or other person keeping any public house of entertainment shall encourage, or suffer any of the inhabitants of the respective towns where they dwell, or others not being strangers or lodgers in such houses to abide or remain in their houses, yards, orchards, or fields drinking or idly spending their time on Saturday night after the sun is set, or on the Lord's day, or the evening following.

All and every justice of the peace, constable, and tithingman are required to take care that this act, in all the particulars thereof, be duly observed, as also to restrain all

persons from swimming in the water, and unnecessary and unseasonable walking in the streets or fields."

ADDED to in 1694:

"They shall have the power, and it shall be their duty to carefully inspect all licensed houses, and to inform of all disorders or misdemeanors which they shall discover, or know to be committed in them, or any of them, to a justice of the peace, or sessions of the peace within the same county, as also of all such as shall sell by retail without license, and other disorders or misdemeanors committed in any such house; and in like manner to prevent or inform of all idle or disorderly persons, profane swearers, or cursers, Sabbath breakers, and the like offenaers, to the intent such offences or misdemeanors may be duly punished and discouraged; every of which tithingman shall be sworn before a justice of the peace, or at the sessions of the peace, to the faithful discharge of his office, which tithingmen shall have a black staff two feet in length tipped at one end with brass, and provided by the Selectmen at the expanse of the town." Ancient Landmarks of Plymouth by William T. Davis, (Darnull & Upham, Boston, 1887)

personally present ourselves this day in the holy presence of God, to transact with Him this great affair of His kingdom and Glory, and of our own salvation; and humbling ourselves before the Lord for all our sins and the sins of ours, earnestly praying for pardoning mercy and reconciliation with God through the blood of our Lord Jesus and for the gracious presence and assistance of His Holy Spirit, under a deep ^ sense of our own weakness and unworthiness and with an humble confidence of His favourable acceptation, each of us for our selves and all of us jointly together, enter into a holy Covenant with God and one with another—that is to say -- We do according to the terms and tenor of the everlasting Covenant. First, give up ourselves- and our offspring unto the Lord God, Father, Son and Holy Ghost, as the one only true and living God, all sufficient and our God in Covenant, and unto our Lord Jesus Christ, our only Savior, our Prophet, Priest and King, the only mediatox of the Covenant of Grace Promising and Covenanting, through the help of His Grace, to cleave to God and to our Lord Jesus by faith in a way of Gospel obedience, with full purpose of heart, as His Covenant people forever. And do also by this act of Consideration give up ourselves one unto another in the Lord, according to the will of God, promising and engaging to cleave and walk together in holy union and communion as members of the same mystical body and as an instituted Church of Christ, rightly instituted and established in the Love, Faith and order of the Gospel. Further obliging ourselves by this our holy Covenant to help and maintain the holy word and worship of God committed to us, and endeavor faithfully to transmit it to our posterity; to cleave unto and uphold the true Gospel ministry, as it is established by Jesus Christ in His Church, to have it in due honor and esteem for the work' sake; to subject ourselves fully and sincerely unto the ministerial exercise of the power of Christ in the dispensation of the word, the administration of the sacraments, the Lord' Supporto members in full Communion and without offense; Baptism to visible Church members and their infant seed, as also for the due application of the holy discipline

with Love, Care and Faithfulness, watching one over another and over all the children of the Covenant growing up with us, and all in obedience to the blessed rule and government of our Lord Jesus Christ the alone head of His Church. And withal we further engage ourselves to walk orderly in a way of fellowship and communion with all neighbor Churches, according to the rules of the Gospel that the name of our Lord Jesus may be one throughout all the Churches to the Glory of God the Father.

This our holy Church Covenant, we do in most solemn manner take upon our souls in all the parts of it with full purpose of heart as the Lord shall help us and according to the measure of Grace received, we will walk before and with God fully, steadfastly and constantly in the discharge of all Covenant duties each to other. And the Lord keep this forever in the thoughts and imaginations of the hearts of us His poor servants to establish our hearts unto Him-and the good Lord pardon every one of us that prepareth his heart to seek the Lord God of his fathers—Amen: "154

As is clear within the parallel comparison the Halifax Covenant (See this comparison in the Appendix of this study) has direct leanings on the previously organized, surrounding churches from whom members and polity were imported. The closest comparisons are drawn from the Plympton Church's Confession as some of the language is almost verbatim.

As the church is being formed prior to the meeting house construction, it is clear that the town is being formed as well. Another document of note in the Appendix is the Town's Incorporation designated by the General Court on July 4, 1734. Within this is the clear clause that a minister and a schoolmaster need to be located and supported. The particular clause reads as follows:

¹⁵⁴ Scribed from the Church Records Book One, page 3-4. The transcription of both Articles of faith and the Covenant of the Church can be found in the Appendices. Also in the Appendices note the parallel comparison of the Covenants of Hanson, Middleberry, Plympton and Halifax's original Covenants.

"[SECT. 4.] The inhabitants of the said town of Hallifax, do within the space of two years from the publication of this act, settle a learned, orthodox minister, and provide for his honourable support among them; and likewise provide a schoolmaster to instruct their youth in reading and writing..." "155

The First volley of the formation of the town happened in a formal request in the town meeting of Plympton on November 26, 1733. "That the inhabitants of the northerly part of said town was laid before the town to know whether said town would vote them off a separate township according to the Bounds therein mentioned and it passed in the NEGATIVE." 156 Not to be undone by the setback the "several residents" who went to the General Court (in Boston) to get a granting of separation. This time their petition was granted according to the "Acts and Resolves of the Providence of Massachusetts" in 1734 (likely July 1 Meeting). 157 This act created the separate entity to be named Halifax. 158 The initial formative town meeting selected the officers was held on June 29, 1734 with Ignatius Cushing as Clerk initially. 159 Of

¹⁵⁵ As noted from the <u>Yesterday and Today</u> 250th Anniversary Book of the Town of Halifax, Spring, 1981.

¹⁵⁶ Plympton Town Records, as noted in The History of Halifax by Guy S. Baker, Page

¹⁵⁷ As noted in a citation found by Town Historian Susan J. Basille.

Parallels Two newspaper citations dated July 8, 1734 report the actions of the Great and General Court of the Colony of Massachusetts "An act for erecting a new town within the county of Plymouth, by the Name Halifax" – Weekly Rehearsal (Boston Newspaper) Issue 145, page 2, and New England Weekly Journal (Boston Newspaper) "Legislative Acts or Legal Proceedings", Issue 378, page 2.

¹⁵⁸ IBID, Page 23. Unfortunately the First Book of the General Court has been lost so the specific citation is not available, nor the names of the "several residents" who went. Another First Volume of "General Session of the Peace (1730-1749" (Volume 1) (Original in County Commissioner's Vault) has the pages missing between 1731/2 and 1737. – Rev. W.: That being said it is highly likely the same committee that set apart land for Middleboro to be included in Halifax by petition was likely the same as went to the general court. These were: "Thomas Thompson, John Drew, John Drew. Jr., Ebenezer Fuller, John Fuller, John Tompson, Ephriam Thompson, Jacob Thompson, Francis Thompson, Ichabod Standish, Isaac Tinkham, Ebenezer Cobb, Timothy Woods, and Barnabas Thompson. These highly likely were the official petitioners. From History of Middleboro, pages 351-4.

¹⁵⁹ The Records of the Town of Halifax note the Following "In the house of Rev'd -----, June 29, 1734, voted that Mr. Ignatius Cushing, one of the said inhabitants of this new town lately created within the county of Plymouth, be fully authorized <? as Clerk ... >.

particular note and in accordance with the mandate of the incorporation as well as in line with the protocol of town in Colonial New England, a minister needed to be sought out. Town Records show the choice of David Bosworth and Robert Waterman to be the committee to secure a minister as well as to supply the pulpit until that choice is made. 160 (As ministers are discussed ongoing, please refer to the Roll of Ministers found in the Appendix for additional Biographical information and some ministerial highpoints.) Initialy "Mr Abiel Howard is to preach two Sabbaths and Mr. John Cotton, Jr., to preach two Sabbaths and the remaining Sabbath the committee to provide one they thought best." On August 29, 1734 the committee of David Bozworth, Isaac Tinkham, and Ebenezer Fuller were appointed to acquaint Mr. Keith with the fact that the town had chosen him as to their choice to supply the pulpit through October. Likewise the first sexton of the meetinghouse was James Bryant, chosen until the next annual meeting (March). When Mr. Keith came to lead worship the town would board him in the home of Robert Waterman. 161 The

...Informe.....the freeholders and other qualified voters then to make choice of town officers to start until the town Anniversary meeting in march..." Halifax Town Records, Volume 1, Page 1. This choice is clarified in the Selectman's Records for June 29th, showing that Ignatius was chosen by the General Court of Massachusetts Colony and he was thus authorized to continue the proto-organization of Halifax. This was signed as follows "...sent up for concurrence, J. Quincy, speaker" Halifax Selectman's Record Book, Volume 1, Page 1, dtd. 6/3/1734.

= Voted on July 18, 1734:

Town Clerk – Ignatius Cushing – had been Clerk in Plympton 1727-1731

Selectmen and Assessors-Ebenezer Fuller, Ignatius Cushing, and David Bosworth

Constable - Francis Pomeroy

Treasurer- Robert Waterman

Tythingman- John Drew - refused ... John Briggs was elected.

Highway Surveyer- Samuel Sturtevant (had been Plympton Selectman) and Ebenezer
Cobb

Fence Viewers- Robert Waterman and Barnabas Thomson

Hogreaves- John Bearse and Timothy Wood

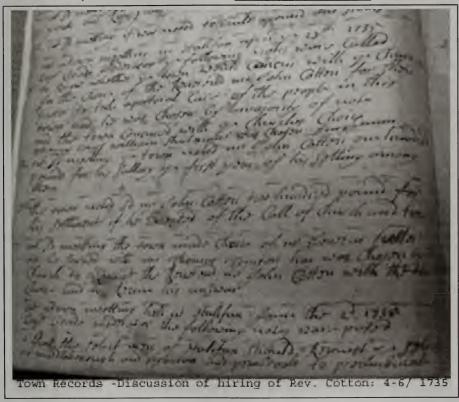
Sealer of Weights and Measures- David Bosworth

History of Halifax, Guy S. Baker, page 24.

¹⁶⁰ This mandate was discussed several times within the meetings of the municipality. On July 23, 1734 the committee of Bosworth and Waterman were chosen. (Halifax T. Records, Bk 1, Page 2) On January 24, 1735 it was determined that the candidate ("to be procured as soon as convincing") would preach four Sabbaths. (Ibid, page 3 and Page 5 (2/24/1735))

Halifax Selecman's Records. Book One, Volume 1, page 3, entry dated July 25, 1734. In fact the committee shortly agreed to continue with supply preachers through October.

research had brought to the fore two men of good rapport and they were both sought. One was Rev. Ephraim Keith a resident of Bridgewater¹⁶² and the other was Rev. John Cotton, a current student finishing at Harvard University preparing for the ministry. ¹⁶³ The vote was not decisive: 15 for Keith and 8 for Cotton but Keith turned down the offer and John Cotton was petitioned to come to be the first pastor of Halifax. (Illustration follows from Halifax Town Records Book One



Mr. Keith was selected to supply the pulpit for this time. (page 4)

163. I suspect he had preached in the proto church building or in homes before this time.

¹⁶². I suspect some of the members that transferred from Middleboro knew Mr. Keith and suggested him as a pastor. His Grandfather or Uncle, James Keith, was the first minister in Bridgewater, arriving from Aberdeen, Scotland, and was minister there during King Phillips War. This is the same Keith who pleaded successfully for the lives of King Phillip's wife and 9 year old son before the Plymouth court. King Phillips War: The history and Legacy of America's Forgotten Conflict by Crie B. Schultz and Mildred J. Torgas (Countryman Press, Woodstock, VT, 1999) page 126-8.

page 6)

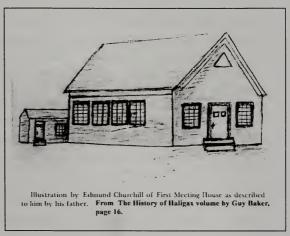
He was residing in Plymouth at the time of the July 25th vote, and was slated to hopefully begin August 1 in rotation with Mr. Abiel Howard. Mr. Cotton accepted the offer. 165 Further review of this will be in the following section of the history.

¹⁶⁴ On July 31, 1735, the town concurred with the church to ordain Mr. Cotton on the First of October next and to town pay (room and board) for the visiting ministers and scholars that would be in attendance. (Halifax Town Records, Book One, page 7). ¹⁶⁵ It is likely Cotton supplied the pulpit the first year during the fall as the church began to operate. In fact the Town Records show his invitation to supply on March 19, 1735 and as noted "town by almost unanimous vote decided that John Cotton preach to them the next Sabbath". This vote was then recast at the end of that month on March 31, to say "To know if ye town would concur with ye church in the choice of Rey'd Mr. John Cotton for him to take a pastoral care of the people in this town and who was chosen by the majority of votes and the town concurred with the church's choice." He was voted a salary of £ 100 and £ 200 for settling in the town. Ebenezer Fuller of the town and Thomas Tomson from the church would go jointly to Mr. Cotton and let him know of the town's offer. (Halifax Town Records, Book One, page 6) Cotton did not respond immediately as in the spring and early Summer some negotiations were made likely around the issue of lack of land for his use (customary). The Compromise reached was " give Rev. Cotton wood as payment.. (Until land was found for the use of the ministry.) IBID, page 7. His answer came in a letter dated July 21, 1735"

"To the Church and Congregation of the Town of Halifax: Dearly Beloved: It having pleased God in His allwise providence to incline your, hearts to make choice of me (who am less than the least of all saints) to take the Pastoral care and inspection over you in the Lord, I do (as in duty bound) in the first place acknowledge with thankfulness and gratitude the respect and regard you've thereby shown me, and as to the weighty call that vou've thus offered to my consideration, after mature weighing and deliberating on the same and the circumstances thereof,\"I've at last drawn up my fluctuating thoughts to this conclusion, that with reliance and ¹ dependance on the God of all Grace [^]tnd the giver of every good and perfect gift and fyith an humble sense and apprehension of my own weakness and insufficiency as of my self to discharge so momentous a trust, I do signify my acceptance of and compliance with the same, that is to say, upon condition that you will afford me an honorable support and maintenance according to the rules and injunctions of the Gospel and that (if God spare my life and health and continue me among you)) you will be duely helpful and assisting to me, in relation to the articles of building and settling, you doubtless yourselves being not insensible of the Insufficiency of what you have allowed for that end, and also that you will (considering that you are destitute of parsonage land fdr the use and improvement of the minister) supply me with firewood during my continuance as a Pastor over you* If the Town should see meet to comply with the last article (as they doubtless will with the two first) and in consequence thereof I should settle among you, I hope &nd earnestly iritreat that you will strive together with me in your prayers to God for me, that I may come to you In the fulness of the blessing of the Gospel of Christ, and that I may so behave myself and so faithfully dispense the mysteries of Christ's Kingdom as that I may both save my own soul and the souls of those that hear me.

In addition, On October 16, 1734, there was a meeting of an Ecclesiastical Council which formally created the Church of Christ in Halifax. In October, 1735, Deacons Samuel Sturtevant, David Bosworth, and Isaac Tinkham were chosen by vote. ¹⁶⁶ The Meetinghouse was also in construction since 1733 and was completed when Rev. Cotton had started, at least for the most part outside. ¹⁶⁷ Early records share that the cost of construction was by subscription of the future members. ¹⁶⁸

The First Church
Structure was a typical
meetinghouse format used
throughout the New
England region. This multiuse building was usually
rectangular and one floor
(in the earlier years) with a
cedar shingled hip roof. It
was post-and-beam
framework with two or
three windows on each side
of the single open room. The
door would be on the end
and sometimes if larger



another in the center of a long side as well. If possible stone ashlars would be used as the foundation and the exterior would be wooden clapboards, unpainted many times. The earlier churches were shuttered and the window panes were generally small. ¹⁶⁹ The inside

among you I hope the great Shepherd of the Sheep and the God of all grace will provide a Pastor after His own heart for your supply. I rest, Brethren, your servant for Jesus sake** John Cotton July 21, 1735." Halifax Church Records, Book One, pages 6-7

size was not taxed).

¹⁶⁶ This was a meeting on November 3 to conclude the choices. Mr. Tinkham needed some time to decide. Church Records, Book One, Pages 8-9.

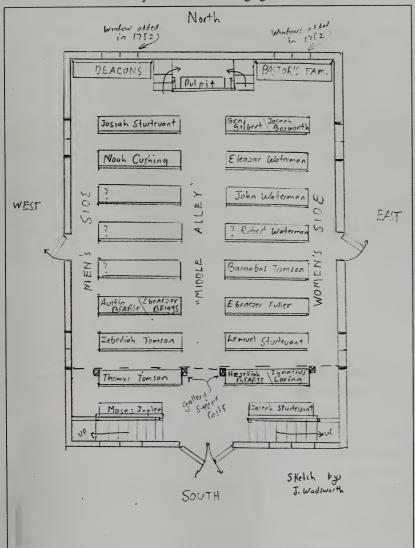
¹⁶⁷ The meetinghouse was usable at the time of the Ecclesiastical Council and the church formation but not completed. Likely enough was done to satisfy the criteria of the General Court's mandates for formation of the town, and more could be done afterwards. The level of excitement must have been quite high.

¹⁶⁸ Halifax Selectman's Town records, Book One page 4, show 4 men being excused from "paying anything for building the first meetinghouse in sd town..." page 4 ¹⁶⁹ The small panes were a way of not being taxed for glass by the British (under a certain

was covered in wide boards and flooring, and there was no furnace or stove. Later repair records show the Halifax Church was not covered inside with finished walls and was open to the roof boards above with rafters and beams completely visible. 170 People dressed warmly and some had metal foot stoves they would bring containing embers from home. Windows in some early churches were shuttered but not glazed so outside weather sometimes invaded directly. Pews were backless benches at first built by the pew-owner. Initial pulpits were tall and many times, as was the case with Halifax, a cache of arms and gunpowder were hidden below or within it. The pulpit of the Halifax meetinghouse, according to Joseph Rockwell, woodworker, "Our pulpit is made of Branch Mahogany of the West Indies" and was "the finest pulpit he has ever seen". Another note shows the pulpit was quite elevated as it had "14 steps" up to it. 171 If a bell was not built atop the meetinghouse, a hand bell would be used in it's stead. The orientation of the Halifax Church was similar to the successor building with the entrance from the Southerly side and windows on the east and west sides. As noted before, there were no lantern or lamps in the meetinghouse as a general rule for worship and meetings did not occur at night. A later town covenant mentioning several pew owners and the orientation of their pews give some solidarity to this description. The Halifax Church had a central aisle that began at the "great doors", a set of opposing double doors in the center of the south side. This aisle was flanked by benches (wooden) on either side and continued to the North side where the elevated pulpit was found. A set of stairs went up on the West side for use of the preacher. There were two windows on the left and right (East and West) walls centrally located flanked by two unglazed windows covered with interior shutters. These may well have been made of wood planking rather than the louvers later crafted and simply covered the window solidly. The right (East) side was the women's side and the west side was for the men. There was no ceiling other than the roof beams and boards. On the south side would be two opposing stairs ascending to the Gallery used for further seating. I

 $^{^{170}}$ As noted in the specifics of the 1752 renovation and plastering project paid for by the town. (<u>Halifax Town Records</u> Book One, pages 67-69) Mentioned more specifically later in this study. It is even possible it was shuttered and not glazed at all thus open to winter weather and temperatures.

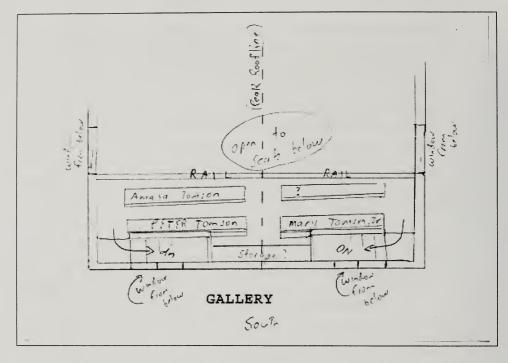
¹⁷¹ Information found in handwritten notes of historian Guy Baker, Halifax Museum, Susan Basille, Historian



would estimate 9 pews on the lower part per side, and 2 or 3 in the Gallery per side. 172

The two diagrams illustrate from several sources the design of the interior of the pre-1752 Halifax Meetinghouse.

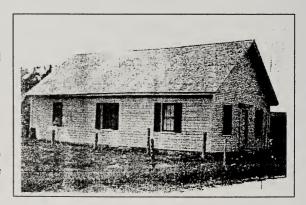
Gleaned from a 1752 transaction in the Halifax Town Records, Volume 1,Selectman's Records, pages 71-73 (copy in Church Archives)



Above illustrations are a compilation of several sources to include

Church Records, Book One; Halifax Town Records, Book One, pages 171-4, Pew Deed recorded in the Town Records, Book Two, page 208. (documents are reproduced and a copy of each is found in the Halifax Church Archives.)

The illustration here is of the Manomet Church in Plymouth gives a good



facsimile of this type of construction and what it may have looked like in situ.¹⁷³ On October 16, 1734, this meetinghouse was filled with people

¹⁷³ From the "Then and Now" article found in the "vertical Files" of the Plymouth Public Library with the title "The Manomet Chapel". No date or publication was cited

who had gathered to sign the Covenant and Articles of Faith. Fifty Two men and women signed this document this creating the new congregation. 174

"The Brethren who desired to have their names affixed to this Covenant are:

Samuel Sturtevant, David Bosworth, Thomas Tomson...John Drew, James Bryant, Ignatius Cushing, Ebenezer Fuller, Ebenezer Cobb, Timothy Wood, Thomas Croade, John Briggs, Isaac Tinkham, Robert Waterman, John Waterman, James Sturtevant, Jonathan Bosworth, James Snow, John Tomson, Ichabod Standish, Joseph Waterman, Robert Waterman, John Fuller. (=22 Men)

The Sisters Are:

Abigail Tomson, Experience Bearse, Susanna Ransom, Elizabeth Sturtevant, Patience Bosworth, Mary Tomson, Mary Curtis, Sarah Drew, Susanna Sturtevant, Thankful Bearse, Mary Sturtevant, Joanna Tilson, Ruth Cushing, Abiah Bearse, Elizabeth Tomson, Hannah Fuller, Abija Tinkham, Elizabeth Fuller, Phoebe Standish, Mary King, Mehitabel Snow, Mary Cushman, Ruth Bosworth, Mary Wood, Lydia Cobb, Elizabeth Drew, Mary Tomson, Martha Waterman, Patience Waterman, Lydia Waterman, Sarah Briggs. (=31 Women)

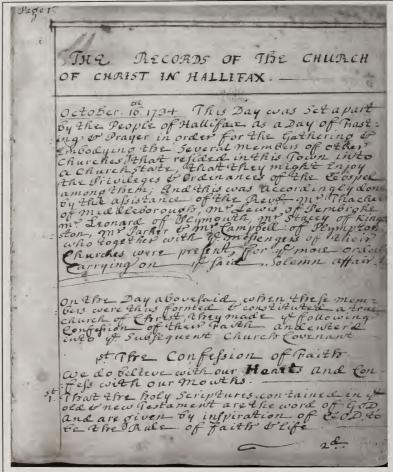
This solemn day, October 16, 1734 reigns as the final part of the creation of the town and the church body. The church members had created and signed the Covenant and Statement of Faith; the town had been incorporated and the minister was on board to begin. The meetinghouse was standing on the tallest promontory of the town's landscape and the church and town personnel were chosen and designated. This day was set apart as a day of prayer and fasting for the church and is the watershed of our beginning. Our church's story of ministry had begun here in Halifax, Massachusetts Colony.

from the copy. – JW

¹⁷⁴ This was taken from the Original Church Records: Book One.

^{175 &}quot;This day was set apart by the People of Halifax as a day of Fasting and Prayer in order for the gathering and embodying the several members of other churches that reside in this Town into a 'Church State' that they might enjoy the privileges and ordinances of the Gospel among them, and this was accordingly done by the assistance of the Rev. Mr. Thatcher of Middleborough, Mr. Lewis of Pembroke, Mr. Leanord of Weymouth, Mr. Stacey of Kingston, Mr. Parker and Mr. Campbell of Plympton who together with ye messengers of their Churches were-present for ye more orderly carrying on-ye said Solemn affair". Original Church Records, Book One, page one.

 ¹⁷⁶ One other church shares our "birthday" date: The Congregational Church of Townsend, MA. A Historical Sketch of the Congregational Churches in Massachusetts from 1620 to 1858 by Joseph S. Clark (Congregational Board of Publication, Boston, MA, 1858) Chapter XIII "1730-1740", page 149.



The First Page of the Earliest Recordbook of the Halifax Congregational Church.

INSERT HISTORY:

ETYMOLOGY OF THE NAME "HALIFAX" (Legendary and Word History) AND HISTORICAL FACTS ABOUT HALIFAX IN THE UNITED KINGDOM.

It seems the Word and British Town of Halifax were immersed in the Middle Age's folklore concerning what happened to John the Baptist once he was beheaded by Herod (Mark 6:14-29) and his head was "eventually" brought to England and buried at the site of the Parish Church. From this legend sprang the context of a number of somewhat fanciful approaches to the word and name Halifax:

- 1) "The name Halifax is said to be a corruption of the old English words for Holy and Face, part of the local legend that the head of John the Baptist was buried here after his execution. The legend is almost certainly medieval rather than ancient, though the town's coat of arms still carries an image of the Saint. Halifax Parish Church, parts of which go back to the 12th century, has always been dedicated to St John the Baptist. (The church's first organist, in 1765, was William Herschel, who later discovered the planet Uranus.)" 177
- 2) "Old English 'feax' hair, tresses. Possibly "holy hair", referring to the head of John the Baptist, which is said to rest in or beneath the parish church dedicated to him."
- 3) And one that seems to rest outside the legend a bit: "Halifax, Calderdale. Halyfax c.1095. Possibly 'area of coarse grass in a nook of land'. Old English halh + *gefeaxe." 179 'Coarse-grass nook of land'. In the 16th century, the name was incorrectly interpreted as 'holy hair' from OE haligfeax by the antiquarian William Camden. He invented a story to go with it, of a young maiden who was murdered by a lustful priest when she refused his advances. The tree from which her head was suspended became a site of pilgrimage. When the tree was stripped of bark as relics, it was believed that the fibres beneath the bark were strands of the young woman's hair.

¹⁷⁷ http://www.halifaxtown.co.uk/ - This site is all about Halifax Town, in the borough of Calderdale, West Yorkshire.(UK)

¹⁷⁸ The Penguin dictionary of British place names. Adrian Room. London: Penguin, 2003.

¹⁷⁹ <u>A Dictionary of British Place-Names</u>. A. D. Mills. Oxford University Press, 2003. This seems to have linguistic roots that extend further.

- ~~ Another lead- OA "halh", OE "feax" This is the earliest usage of the name and is centralized on inhabitants living in that certain place.
 - 4) "Holy flax field".181

All of these have some merit in the derivation of our namesake town in England.

5) The most plausible explanation was noted in the Transactions of the Halifax Antiquarian Society in 1935, within an article by H.P. Kendall. In effect, Kendall debunks most of the prior arguments and finds the mention in the 1080 Domesday Book as false, concluding that the scribe simply did not write down the name of the town that existed. "In short there is one Berwick missing from the list, and that one Berwick is 'HALLIFAX' ".182"

It is noted that a possible pre-Norman Conquest Church may have existed but within the present site, and within the early transactions around 1107 is first mentioned "Halyfax". This did not happen by immaculate conception and Kendall notes quite decidedly my acceptable derivation;

"The name is obviously grounded in Old English, and my personal delving into the possible meaning convinced me that it had something to do with the land or the situation of the old settlement, and involved the Anglo-Saxon "Healh" meaning land in the bend of a river or stream, in which position the older portion of the town undoubtedly lies, ... I found that in the Old English "Fæx" means a division of land, and that the author.... Gives the meaning as either the 'Sloping division of land' or the use of Old Norse personal name "Halli" which would then give "Halli's division of land" or 'Hallifæx' "183

Halifax is a town in the county of West Yorkshire, northern England, with a current population of about 90,000. It is well known as a center of England's woolen manufacture from the 15th century

^{180 (&}lt;http://www.nottingham.ac.uk/english/ins/epntest/intro.html>).

¹⁸¹ The Concise Oxford Dictionary of English Place-Names. Fourth edition. Bror Oscar Eilert Ekwall. Oxford: Clarendon Press, 1960

¹⁸² "Transactions of the Halifax Antiquarian Society", April 2, 1935, page 30, "Domesday Book and After" by H.P. Kendall. with thanks to the Central Library, Northgate, Halifax, UK, :Gary Borrows, Head of Libraries. Copy in Halifax Church archives.

¹⁸³ Ibid, pages 30-31. This explanation would give the name potential great antiquity. Furthermore, in Rev. Cotton's response letter of 1735 to accept the pastoral position he spells the Name as "Hallifax".

onward. It's parish Church in the city Center This huge, millstone grit, mediaeval building, blackened by the industry of the past, stands handsomely at the bottom end of town. The church you see is mainly 15th Century, but parts of the north wall date back to the 12th Century. It still serves the people of Halifax, containing their expressions of joy and sorrow in this bustling town. 184 Warley township, one of 23 townships in the ancient parish of Halifax, was also one of the biggest, stretching as far as Luddenden and what was to become Sowerby Bridge. The township consisted of many tiny settlements essentially based on the local farmsteads, places such as Lane End, Warley Edge, Winterburn Hill, Cliff Hill and Warley itself. Of particular note, Warley remained a small settlement until the beginning of the 18th century. Then the consolidation of the Cliff Hill estate into a major land holding, coupled with the establishment of the Congregational chapel, formed the core round which the present village grew... It (Halifax) was listed in the Domesday book as Werlafeslei (ca 1000). 185 Photos below of the Halifax Parish Church in England.

Literature uses the name "Halifax" amidst a beggar's Prayer in "The Water Poet" by Taylor around 1600, "From Hull, Hell and Halifax, Good Lord Deliver us" and was prayer by vagabonds, It is noted that Hull is avoided because beggars had little chance of getting anything without doing hard labor, and Halifax, because anyone caught stealing cloth there was beheaded without further ado. More precisely Halifax had what was the "Halifax Gibbet Law" since early times declaring whoever had a theft over a certain amount within the "liberty of Halifax" was executed on the Halifax Gibbet, a kind of antiquated guillotine. This apparatus was not used after 1650. 186

¹⁸⁴ http://www.halifaxtown.co.uk/

With Thanks to Mrs. Pat. Koumi of the British Public Library of London, England, Humanities Reference Service, 96 Euston Road, London NW1 2DB.

¹⁸⁶ The Wordsworth Dictionary of Phrase and Fable by Ebenezer C. Brewer <Wordsworth Editions, Ltd, Hertforshire, England, 1993> Pages 503 and 553. To quote a 1630 notation about Halifax, England ;"At Halifax the law so sharpe deale/ that whoso more than thirteen pence doth steale/ they havea jyn that wondrous quick and well/ sends thieves all headless into heaven or hell." John Taylor (1630)

HALIFAX, ENGLAND, PARISH CHURCH





< END OF INSERT HISTORY SECTION >

The Formative Years of Church, Town and Nation in Halifax-

The 1700's

Part A: The Early Years of the Church of Christ in Halifax: 1734 - 1760

The first three decades of the church's formal existence were filled with both internal excitement and a building sense of crisis from the events of the Colonial need for separation from England. Indeed the world stage had an impact on the churches and clergy in New England. In addition the explosive fervor of the First Great Awakening amongst the churches created changes in not only local church families but in the systems of churches and their belief systems. Halifax Congregational church, then seen as the First Parish, or First Ecclesiastical Society, was immersed in that heady mix of religious, cultural, political and social cross-currents. It's initial date of organization was October 16, 1734, when an ecclesiastical council of local clergy and laity gathered to share in a day of commemoration, prayer and fasting. On this day the Church covenant became the covenant of our church membership. (See Appendix for specifics of the covenant and Statement of Faith) Before the engagement of a settled pastor, there were two baptisms during 1735: Zadok Bosworth was Baptized by Rev. Mr. Parker, and Abagail Waterman baptized by Rev. Lewis of Pembroke. 187

Likewise the town was working to create its roads and other infrastructure. The town voted to construct a "Pound and stocks at a town meeting ye April 28, 1735". ¹⁸⁸ One request of William Holmes who lived on the peninsula that extended south from the northern shores of the Monpossett Ponds, hoped that a bridge may be built so that he (and others) would not have to travel the entire perimeter of the lake North, to East, to South and then West to get to meetings. This first request for a bridge was October 24, 1737. ¹⁸⁹ Town meetings were

¹⁸⁷ Zadok Bosworth was son of Johnathan and Ruth Bosworth was our first male child, and Abigail Waterman, daughter of Robert (Jr.) and Martha Waterman, was our first female child. CR, Book one, page 11ff.

¹⁸⁸ Halifax Town Records, Selectman's Records, Volume 1, page 7.

¹⁸⁹ Halifax Town Records, Book One, page 13 "voted to builde a short bridge over Monpossett Pond for William Holmes to come to meeting. "..."...voted that Mr. James Sturtevant and Mr. James Briggs and Mr. William Holmes should build said bridge for said Holmes to come to meeting." Of interest is that both Sturtevant and Briggs had land north of the Monpossett Ponds and this bridge would aid them as well. Sadly this

likely in people's homes until 1735 when it was noted the meetings began to be held in the meetinghouse itself. 190

In the first decade of the existence of the church society, there were some fleeting attempts of coordination of the church bodies into meta-groups and associational groupings but this remained mostly informal in structure. Samuel Mather's 1738 lengthy tome on Congregational polity and process was duly followed by local churches as the one "current" source of direction for nearly the next 50-60 years. In it he notes "Councils should be comprised of pastors and laymen in equal numbers and both should have rights to speak their sentiment: ... (page 112). As they neither preferred to nor desire any power that is judicial. (page 118)" Local groupings of Congregational ministers called themselves "Associations". 192

The finalization of securing a Minister was next in line for the church members. IN a November 4, 1734 meeting of the town there was debate between three men as potential settled pastors. Mr. Howard, Mr. Keith or Mr. Cotton. The selection would preach "on probation" for a designated time and it was eventually decided to give both Mr. Cotton and Mr. Keith a three month probationary period each with the order

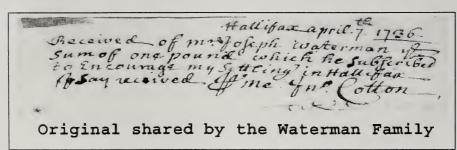
request was repeated and re-voted favorably on December 9, 1742 (HTR – Book 1, page 32), May 18, 1743 (HTR- Bk 1, page 32, and on March 25, 1748, after ten years of trying, the request was then voted down and the project cancelled (for almost another century!) (HTR- Bk 1, page 33), but not after some attempt was made. Records denote two reasons: 1> he had not secured a "way" over the land to the south of the bridge (owned by Sturtevants) and the construction "proved fruitless by reason of the difficulty of the place". (Halifax Town Records, Selectman's Records, Volume 1, page 49.) At this same town meeting the "town was divided into two constablewiche one east and the other west - by the way for Moses Standish to the meetinghouse and from the meetinghouse to the stone ware so called at the herring brook ~ the east part to belong to John Bears and the west part to belong to John Fuller. (Halifax Town Records, Selectman's Records, Book One, page 17.

¹⁹⁰ Noted after the August 17, 1735 meeting . (<u>Halifax Town Records</u>, Book One, page 40 ff).

¹⁹¹ Samuel Mather, <u>Liberties of the Church in New England</u>, Chapter VII, (Boston, 1738), pages 112 and 118., <u>also A Historical Sketch of Congregational Churches in Massachusetts from 1620 to 1858</u> by Joseph S. Clark (Congregational Board of Publications, Boston, 1858) page 153.

¹⁹² E-mail from Doug Showalter, historian, who has written extensively of the history of the Massachusetts Conference, notes the early Associational structure seemed to be informal geographically and on an as-needed basis. e-mail Dtd. 3/7/2007. Further referenced information can be found at: http://macucc.org/about-us/vignettes.htm (click on history)

of this decided between them. Mr. Keith was first and Mr. Cotton followed after. The town voted on February 17th as follows: 34 votes for Mt. Keith and 20 Votes for Mr. Cotton. Thomas Thomson and David Bozworth were selected to inform Mr. Keith of the choice. Not noted is that he refused the offer. As mentioned before in the prior chapter. John Cotton was the eventual choice, and this final decision was as a result of a Town meeting on July 21, 1735. This had been preempted by a vote of the church at their first official meeting on January 28, 1734/5 and again on March 19th with an unanimous vote to now call Mr. Cotton and that he would now preach six Sabbaths. 193 In this meeting was the discussion of pastoral choice. The decision was not clear cut initially in the church meeting either, at least until Rev. Ephriam Keith had refused the position and then the choice fell to Cotton. 194 A number of the new church body had transferred from Middleboro where they likely heard Rev. Keith as well as in the current supply role. (See the Pastoral registry and Biographs as an Appendix for further details on Rev. Keith and his family.) It is quite likely Cotton had preached while the proto-congregation met in Robert Waterman's Home prior to the church and town's founding. Also chosen in this initial meeting was a church clerk, that being David Bosworth as our first official church clerk. 195 Subsequently at the April 9th meeting moderator Thomas Croade led a vote to procure Rev John Cotton by a



voted majority. Some members of the future church pledged money or house supplies to encourage Cotton to settle and be their minister. Town and church were now aligned to secure John Cotton as the pastor.

¹⁹³ Halifax Town Records, Selectman's records Volume 1, pages 5-7.

¹⁹⁴ Church Records- Book One, page 7 - Noted was that this church meeting was in the home of Robert Waterman and likely because there was more to do on the meetinghouse. Of note was the initial vote of 15 for Keith and 8 for Cotton.

¹⁹⁵ CR- Volume 1, page 8

Ebenezer Fuller (Town Representative) and Thomas Tomson (Church Representative) went after the April 28th, 1735 meeting to confer with Mr. Cotton and get a response. ¹⁹⁶ The response letter received from Rev. Cotton, residing in Plymouth, is scribed in the church records:

"To the Congregation of the Town of Hallifax (note spelling with 2 "L"'s) - Dearly beloved,

It having pleased God in his all wise providence to incline your Heart unto make a choice of me, who am less than and least of all the saints to take up Pastoral Care and Inspection over you in the Lord, I do am duty bound in the first place acknowlege with thankfulness and gratitude and respect and regard you've shown me and as to the weighty Call that you've thus offered to my consideration after mature weighing or deliberating on the same and ye circumstances thereof, 9 at last drawn up my fluctuating thoughts to ye conclusion that with reliance and dependence on God of all Grace and Giver of every Good and perfect Gift and with an humble sense of apprehension of my own weakness and insufficiency as of my self to discharge. So momentous a trust 9 do signify my acceptance of and compliance with the same, that is to say, upon consideration with you will afford me an honorable support and maintenance according to the rules and injunctions of Ye Gospels and that if God spare my life and health, and continue me among you, would be very helpful and assisting to me in relations to this articles -- of building and settling. You doubtless yourselves being not insensible of the insufficiency of what you have allowed for that end, and also that you will (considering you are destitute of parsonage land for the use and improvement of the minister) supply me with firewood during my continuance as a Pastor over you.

If the town should see meet to comply with the last article (as they doubtless will with the two first) and in consequence thereof I should settle among you, I hope and earnestly intreat that you will strive together with me in your prayers to God for me, that I may come to you in the fullness of the blessing of the Gospel of Chrust, and that I may so behave myself and so faithfully dispense the mysteries of Christ's Kingdom as that I may both save my own soul and the souls of those that hear me.

But if anything proposed herein or anything else should intervene to hinder my settlement among you I hope the great Shepherd of the Sheep and the God of all grace will provide a Pastor after his own heart for your supply. I rest, Bretheren, your servant for Jesus sake. John Cotton July 21, 1735.

¹⁹⁷ CR, Book One, pages 8-9.

¹⁹⁶ Halifax Town Records, Selectman's Records, Volume 1, page 8.

This beautiful letter illustrates a problem though. Again to review; there was no land or parsonage established for the use of the ministry. Normally a "ministry lot" was set aside at the planning stages of a township for the use of the minister but this was not the case in Halifax. In his letter he requests the use of firewood as a part of the package and his yearly salary was a set 100 pounds (money). Where Mr. Cotton lived in these initial years remains unknown but is likely he may have been boarded in the home of Robert Waterman at town expense.

The Town complied with this request and on August 8, 1735, John Cotton began officially as the first settled pastor of the Church in

Halifax. 198 Pledges of wood and supplies were likely given to Cotton to hold until such times as the house was built and these personal "notes" would be called for. John Waterman's note of 1736 is a good example 199

might waterman.

Please to give a note to mefor the man of ye sum

of these pound in materials

for Building yet you subfulle

in other to Incoming I my

setting in Hallefax, and

the other stall fufficiently

discharge you of figure

as you then my hand ye note

of son, 1965.

The next step in the
process was to ordain their new pastor and this would involve the
neighboring churches. The first discussion of this event came up within
the month of his arrival on August 26, 1735 led by moderator Croade.
In this meeting the date of October 1, 1735 was set as the date for the
ordination. Neighboring churches were called as a voting body to
ordain John Cotton. These letters of invitation were signed by
Thomas Tomson, Robert Waterman and Ebenezer Fuller. It is curious
that Plympton was not included in this initial grouping but in a

¹⁹⁸ CR, Book One, page 10. On July 21, 1735, following a town meeting, the decision went on to call John Cotton. The vote was unanimous. (There was also concurrence from the town agents Tomson and Fuller as to this choice.) Halifax Town Records, Book One, page 7. The request for firewood was at an July 31, 1735 meeting as noted in the Halifax Town Records, Volume 1, page 8-9.

¹⁹⁹ Original shared by the Waterman Family –Copy in the Halifax Church Archives. (with thanks to Jo-Ann Andrews)

²⁰⁰ CR, Book One, page 10. The Council was comprised of: Mr. Eells of Scituate, Mr. Thatcher of Middleboro. Mr. Lewis of Pembroke, Mr Stacey of Kingston, and Mr. Leonard of Plymouth, and these are the churches that were requested to attend and conform the ordination of the chosen pastor.

subsequent meeting on September 26 it was voted to extend Mr. Campbell of Plympton an invitation to be a part of the ordination event.201

The inter-church structure was quite informal and locally driven. There were no formalized "associations" at this time so the Halifax Church simply invited it's neighbors to partake in this action. Indeed ministers met for informal fellowship on a voluntary basis and gradually these groupings took on the stated task of licensing, ordaining and disciplining clergy but this was not universally done for another 50-60 years. This body in Halifax was of clergy and lay delegates to examine and ordain John Cotton. Notably, these ecclesiastical bodies could not direct, they could only suggest, advise or resolve and the church had to make and own the decision. The flaw of this was that these councils were subject to coercion and marginalization and often failed to solve issues they were called to mitigate or decide. Still, this gathering was a time of excitement and joy for church, council and town. 202 These Associational discussions continued along for some time but latent fear of "Presbyterianism" remained stronger. Still there were confusions in church polity and theology from area to area. 203

On October 1, 1735, this gathering of churches and delegates gathered in Halifax to ordain Mr. Cotton. The first part of this event was that the pastoral candidate was to confirm his response to the call he received as well as the church to confirm the call itself. Then within the service, the following participants were employed:

(Scituate) Rev. Mr. Eells - Charge

(Middleboro) -Right Hand of Fellowship Mr. Thatcher

Rev. Messrs. Lewis (Pembroke), and

²⁰¹ CR, Book One, Page 10

²⁰² The Shaping of American Congregationalism: 1620-1957 by John Von Rohr (Pilgrim Press, Cleveland, OH, 1992), page 294

History of American Congregationalism by Gaius G. Atkins and Frederick L. Flagley

⁽Pilgrim Press, Boston, 1942) page 102-3, 188

203 Congregationalism of the last 300 years by Henry Martin Dexter (NY, Harper Brothers Pub., 1880) pages 410 and 510. In this text it is specifically noted a tract available to the churches:"Proposals of Some Things to be done in our Administering Ecclesiastical Government; Whereby it may more effectively reach it's End in some respects, than now it seems to do, vis.: the Peace, Purity and Edification of our Churches, etc." (Boston, 1732). In the introduction of this it is noted "as a good means of delivering the church from those confusions and disorders it has long groaned under" (pg V). website --http://macucc.org/about-us/vignettes.htm .

Stacey (Kingston) -Laying on of Hands 204

Rev. John Cotton's Ministry began that fall with Four Baptisms in October in scant days after ordination. <Anna Waterman and Betty Cushman in September, and Ruth Croade and Ollysse Cushing ²⁰⁵ > The church and minister also met to begin it's internal organization and polity/ procedures. Local churches did things differently. The following Agenda was laid out for a meeting on Friday, October 31st.

- 1. Choice of Deacons to officiate at the church
- 2. Provide pewter for the Lord's Table
- 3. Contribute money towards the cost of the sacrament (Lord's Supper)
- 4. Find money to purchase a book to keep church records in.
- 5. Determine the order of reception of the Lord's Supper: Position or otherwise.

These matters were important so it was determined that the next meeting would be three days later on Monday, November 3rd to respond. The Office of Deacon was quite important and carried with it a great amount of prestige both within the church and socially in the community. It was a position that was carried for life. In Rev. Cotton's charge to the church in this venue they were to be people "agreeable to be the example of the apostles who told the number that should be chosen (Acts 6) thereupon the church brought their votes for three persons". 206 These three men were Samuel Sturtevant, Isaac Tinkham and David Bosworth. 207 The Communion wares were to be solicited in another six months time (Spring, 1736). The records book was to be solicited in the week to follow, and the proceeds from that created the book that is part of the church archives today. The first mention of the music to accompany the worship was discussed for the new church family and Jonathan Bosworth to "tune or set the Psalm in the Public Worship"

²⁰⁴ CR, Book One, pages 10-11.

²⁰⁵ Anna- Daughter of Joseph and Patience Waterman, and Betty- Daughter of Moses and Mary Cushman were baptized on October 12th, 1735, and Ruth-daughter of Capt. Thomas Croade, and Ollysse-daughter of Ignatius and Ruth Cushing were Baptized a week later on October 19th.

²⁰⁶ CR, Volume 1, page 12.

²⁰⁷ IBID, page 12 Deacons Bosworth and Sturtevant accepted immediately but Mr. Tinkham was granted some time to consider the appointment. In a short time he accepted the position.

but this vote was conditional to agreement with the town. ²⁰⁸ The final issue of this meeting was to have a collection in order to pay the Pastor's salary. These important decisions set the tone for the next several decades of church life. The Year 1735 concluded with the admission of the first non-charter member of the church family, that being Hannah Pummery, the wife of Francis Pummery who joined the fellowship on November 23. This was followed in December when Hannah's children were Baptized on the 14th and in the next year in February 8th. ²⁰⁹ The church family continued to grow in February with the admission of Abiel Leach on the 22nd. In fact over the next few years the church family grew quite a bit. ²¹⁰ One dismission of Elizabeth Sturtevant to the Church of Plympton on Aug. 27, 1738. The net growth was 36 new members in those years, to 88 (52 charter plus additives) by 1740. This was a growth of over 50%!! Additionally there were a large number of Baptisms in the

New Members: (35 people)

Hannah Bryant (w of Thomas) 5/30/1736

Dorcas Bryant(w of James), Susanna Fuller (dtr of Ebenezer) - 6/27/1736

Benjamin and Experience Curtis - 7/25/1736

Isaac King - 12/19/1736

Joanna Tomson (w of John, Jr.) - 6/26/1737

Anthony Waterman - 7/31/1737

Anna Leach (w of Giles) - 8/28/1737

Moses Cushman and Jonathan Sears -10/9/1737

Giles Leach - 12/25/1737

John Tomson, Sr. – Samuel and Mary Waterman – 7/23/1738 **

Hannah and David Curtis - 8/27/1738 **

Susanna Drew (w of John, Jr.) - 10/22/1738

Hannah Simmons (w of Job) and Sarah Bosworth (w of Nehemiah) – 11/12/1738

Elizabeth May (w of Israel), Job Simmons, and Nehemiah Bosworth -12/3/1738

Thomas Bryant and Isaac Tinkham, Jr., - 4/1/1739

Rebekah Simmons, Peres and Abigail Waterman - 4/22/1739

Caleb Eddy - 6/17/1739

Lemuel and Deborah Sturtevant - 8/22/ 1739

Sarah Freeman (w of Jonathan) – 9/30/1739

Elizabeth Turner (w of Ignatius), Sarah Sturtevant (w of Isaac) - 11/11/1739

Sarah Bearse (w of John) - 12/2/1739

²⁰⁸ IBID, page 12.

²⁰⁹ Ibid, page 13. The children were named Abigail Pitts, Joseph and Sarah Pummery. And then on February 8th, 1736, was baptized Susanna Pummery.

²¹⁰ CR, Book One, Pages 13-18 record a number of new members and Baptisms:

^{**} These folks made confessions prior to their admission into membership.

same period that were recorded in the church Records numbering 66! ²¹¹ Also in 1738 were the starting of various public confessions made on the moment of joining the church. These admissions continued in a variety of ways and are collected in an appendix for review. The Halifax Church family was also participatory of the mission issues of the day and sought to assist. In March of 1736, (3/29) a fast and thanksgiving were scheduled to create the funds to assist the poor in the town as distributed by the Deacons of the church. Also, Deacon Tinkham and Ebenezer Fuller were to help the children with their studies and catechism at the noontime hour between services. This was to continue from the start of April to the start of October. This is a monumental and historical choice for the

²¹¹ Baptisms - In 1736= Asa Bearse (s of James and Abia) – 7/4, Abiah and Mary Bryant (ch of Hannah and Thomas – 7/28; Caleb Curtis (s of Benjamin and Experience)-8/1, Sarah Leach (d of Abiel and sarah)- 9/8

¹⁷³⁷⁼ Lucy Cushing (d of Ignatius)- 2/27, Noah Bosworth (s of Jonathan and Ruth)-3/13, Mary Wood (d of Timothy and Mary) – 4/3, Deborah Cushman (d or Moses and Mary) –7/31, Silvanus Curtis (s of Banjamin and Experience), Joanna Waterman(d of Anthony) – 8/14, Rachell Croade (d of Thomas)-8/21, <daughter> (d of Burton) at Pembroke-5/15, <daughter> Keen and <wife> (wife of John) in Pembroke-9/18, Lucy Sturtevant (d of Josiah and Hannah)-10/2, Hannah Pummery(d of Francis and Hannah)-1/20.

¹⁷³⁸⁼ Micah, Juhn, Simson, and Elizabeth Leach (ch of Giles and Anna)-1/1, Lois Bearse (d or Margaret &wife of Andrew)-1/29, James Waterman (s of Robert, Jr and Martha)-3/19, Joshua Waterman (s of Joseph and Patience)-4/23, Thomas Bryant (s of Thomas and Hannah)-4/20, Loring Cushing (s of Ignatius and Ruth), John Dunbar (s of Joseph)-5/14, Consider Bearse (s of james and Abiah)-6/11, John Tomson, Sr -7/22, Ebenezer Waterman (s of Samuel and Mary)-7/30, Sarah Waterman (d of Anthony)-8/27, Japhat and Jesse Curtis (s of Hannah)-9/10, Susanna Drew (w of John)-10/22, Hannah Simmons (w of Job), Sarah Bosworth (w of Nehemiah) - 11/12, Elizabeth May (w of Israel)-12/3, Rachell Simmons (d or Job and Hannah), Deborah, Peter, Nehemiah, David, and sarah Bosworth (ch of Nehemiah and Sarah)

¹⁷³⁹⁼ Huldah Cushman (d of Moses and Mary)- 5/20, Deborah Sears (d of Jonathan), Joanna Tomson (d of Ephriam and Joanna)- 5/27, Deborah Jackson (d of Benjamin and Hopestill)- 6/3, Alice Justice (d of John and Mary), Zebadiah Waterman (s of Samuel and Mary)- 6/17, Perez Waterman (s of Perez and Abigail) 6/24, Ichabod Bozworth (s of Jonathan and Ruth) – 7/15, Elizabeth Croade (d of Thomas, Esq.)- 7/22, Abiah Bearse (d of Austin and Hannah) – 8/19, Desire Sturtevant (d of Lemuel and Deborah) – 8/26, Hannah (d of Noah)- 9/16, Hannah Drew (d of John and Susanna) – 9/23, Ichabod Alden (son of Capt.) at Duxborough – 10/7, Susanna (d of Nehemiah and Sarah Bozworth), Deborah, William, Martha, and Sarah Sturtevant (ch of Sarah and Isaac)- 11/11, Dependence (s of Josiah and Hannah), Ezekiel Curtis (s of David and Hannah)

church. It is normal that the children be taught their catechism lessons but this was a directive to create a Sunday school, and it is the eventual genesis of the First Sunday School in the Country. ²¹² The first wisp of this came in a meeting of April 9, 1741, when it was voted:" that here should be a committee of this church to assist the Pastor in discoursing with the children of the church that have fallen into any open sin, or with other offenders as there shall be occasion, in order to bring them to a sight and sense of sin, and to prevent as much as possible all difficulties that may arise in the church relating to such offenses." See Appendix H for information of this early pioneering Colonial Educational investment.

The selection of teachers to lead this review of catechisms was an annual selection. Of interest in this first decade in the use of the words "received into full communion". The partaking of the Lord's Supper assumed the person had fully confessed and been pardoned (by Christ) of any transgressions performed prior to that point. The value and sanctity of this sacrament hinged on this act of contrition and it weighed heavily on the lives and actions of the faithful. As noted in Article 9 of the Original church Confession of Faith (see Appendix for the Text) noting the "elect of God" are the partakers of the benefits of "redemption of Christ" meaning a level of spiritual perfection was to be put forth. This was true for Baptism as well. A letter addressed to the church from the Church in Pembroke dated April 22, 1739, from their pastor, Rev. Lewis, refers to the confession of the "sin of fornication (prior to marriage)" by Hannah and Austin

²¹² Of particular Note is this achievement. The Teaching of children was not apparent for another 60 years. For an excellent article see <u>History of Plymouth, Norfolk and Barnstable Counties, Massachusetts</u> by Elroy S. Thompson, Volume 1 (Lewis Historical Publishing Company, Inc, New York, 1928), pages 217-219. It is possible this idea of children's education in a "Sunday school" may be an extrapolation of his father's "Fifth Day Lectures" as he was a pastor in Boston and John Cotton (Jr.) took these Thursday teaching sessions and applied them to children. Furthermore, this choice of schooling capitalized on the first choice of a town Schoolmaster, Jonathan Sears on December 20, 1736. To quote the <u>Halifax Town Records</u>, Selectman's Records, Volume 1, page 13, "For three months next ensuing to teach children to read, and writtt and to give him ten pound for his service finding himself??? and likewise that he should keep at the school house at Monpossett." (Note he was also chosen for ¾ year the following year (pg 15, dtd 5/6/1737).

²¹³ CR, Book One, page 25.

Bearse and since they had made a confession before that church, "their child was baptized". ²¹⁴

Other ecclesiastical activities were part of the life of the Halifax Church family. On June 3, 1739, The Halifax Church was invited to participate in its first locally called council to assist the Church in Rochester on the 6th. Thomas Croade (Moderator) and Deacon Tinkham were sent to represent the church along with Rev. Cotton. The issue at hand were problems with the currently settled pastor, Rev. Elisha Tupper. ²¹⁵ These locally called Councils served as sounding boards only and could not dictate. The outcome of this issue was not recorded in current records.

The Church in Halifax was also careful of accepting folks not of their church "format". This is illustrated in the allowance of John Justice into "occasional communion at the Lord's table". The reason was that he was a member of the Church of England. His argument was that there were likely no Anglican Church bodies in this vicinity. In fact there were only 204 Congregational style churches in the whole of Massachusetts in 1740. This first decade in the life of the church closed with much growth, high excitement and a zeal to ascend towards the perfectionism inherent in the current church dogma of that timeframe. This is also the time period that Robert Waterman was first mentioned as "Deakon Robert Waterman" This standard of excellence practiced in the 1730's would be ramped up in the 1740's as fed by a number of forces and challenges external and internal to the church community.

Statistically the 1740's were as positive as the 1730's. There were 74 new members but it is notable that this tide of new members went to lower levels between 1744 and 1750. ²¹⁸ In any case this

²¹⁴ CR, Book One, page 18

²¹⁵ CR, Book One, page 19

²¹⁶ <u>Historical Sketch of Congregational churches in Massachusetts: 1620-1858</u> by Clark , Page 152.

²¹⁷ Halifax Town Records, Selectman's Records, Volume 1, page 30, dated March 27, 1742

²¹⁸ 1740= Joseph and Elizabeth Tomson (2/27), Sarah Tomson (4/27)

¹⁷⁴¹⁼ Hannah Tomson (w of Barnabas) – 3/29, Edward May (5/10), Hannah Ripley (w of Johathan)-5/31, Austin and Hannah Bearse –(6/28), Hannah Sears (w of Jonathan)-8/30, Elizabeth Dunbar (w of Joseph) –9/27, Betty Bearese (w of Shuabel) – 11/22, Benjamin Gilbert and <wife> - 12/6

¹⁷⁴²⁼ Mary Ransom and Joseph Bozworth – 1/10, Josiah Sturtevant and Rachell Simmons- 1/24, Samuel Fuller, Ebenezer Fuller, Jr., Ebenezer Standish, Jr., Thomas

further swelled the congregation's volume to a total of 174 (88 plus the new people) before 1750. To make this number more accurate, we have no statistics as to deaths during this time. There were seven dismissals and quite a few were censured due to disciplinary actions of one sort or the other. That makes the membership less than 157. In the same timeframe there were 155 Baptisms over this decade. ²¹⁹ his is all laid out in some specifics within the footnote to illustrate the

Tomson, 4th, Josiah Sturtevant, Jr., Moses Inglee, Lydia Sturtevant, - 2/14, Samuel and Bathsheba Palmer, Eleazar Waterman, Benjamin Weston, Nathan Fuller, Mercy Cushing, Ruth Cushing, Simon and Ruth Clarke – 3/14, John Waterman, Jr. and Fear Waterman, Priscilla Croade, Esther Soul, Elizabeth Curtis, Ignitius Cushing, Jr., Nathaniel Cushing, Jr., Thomas Tomson, 3rd, John Fuller, Jr., Desire Standish, Sarah May, Hasnnah Sturtevant, Jr., Lydia Floury – 3/28, Abagail Eddy (w of Benjamin)- 4/4, Hannah Cushing (w of Noah), Patience Sturtevant (w of Caleb), Hannah Tomson (w of Peter), Abagail Eddy, Jr., Betty Fuller, John Brigs, Jr., - 4/18, Remember Briggs (w of John), John Tilson- 4/25, Moses Standish, Jacob and Mary Tomson – 5/30, Micah Leach, John Leach – 6/27, Anne King, Lydia Cobb, Susanna Sturtevant, Martha Tomson (w of Thomas), Joanna Tomson (w of Ephriam) - 8/29, Barnabas Tomson -9/26, Sarah Bryant, Sarah Cushman - 10/31, Johnathan Eddy - 12/19 1743= Elizabeth Tomson (d of John), Rachel Cushing, Anna Chipman -2/6, Nathan Tinkham, Mary Fuller, Jr. -2/28, Katherine Curtis and Deborah Bozworth -4/17, Abagail Dew (w of Thomas)- 9/18, Betty Eddy – 10/23, Joel and Rachel Eddy – 10/30, 1744= Loes Briggs (w of Barnabas) 4/15, Seth and Jane Leach – 4/29, Hopestill Jackson (w of Benjamin) - 8/5,

1745= NONE

1746= NONE

1747 = Joseph Dunbar - 1/25, Jabez Soule -4/19, Barnabas Briggs and Deborah Soule (w of James) -6/31, Ebenezer Briggs, Abiah Holmes (w of Simon) -8/23, Abigail Briggs (w of Ebenezer) -10/25

1748 = Elizabeth Bearse (w of Mial) - 10/23

1749 = NONE

CR- Book One, 21-34, 73

²¹⁹ Baptisms- 1740-49:

1740= Abigail,(d of Rob't Jr and Martha) –1/6, Job, Micah, Mary, Jonas, and Mercy Turner (ch of Ignatius and Elizabeth)- 1/20, Jacob, Elizabeth, Betty, Joseph and John Tomson, Francis Pummeroy (s of Francis and Hannah) 2/27, Israel May-3/16, Ruth Dunbar (d of Joseph)-4/20, James Waterman(s of Anthony), Isaac Sturtevant (s of Isaac and Sarah) – 4/27, Zattu Cushing (s of Ignatius and Ruth) – 7/6, Lois Fuller (d of Ebeneezer) – 7/27, Nathaniel Tomson(s of Jacob and Mary)-8/24, Jerusha Wood (d of Timothy and Mary) – 8/31, Deborah Tomson (d of Reuben and Mary)-9/14, Lydia Waterman (d of Joseph and Patience) – 9/21, Joseph and Gideon Bearse (ch of John and Sarah), John, Lydia, Mary, Sarah, Deborah, Jerusha, Asa Bearse (ch of John and Sarah) – 11/30.

1741= Seth Waterman(s of Samuel and Mary)- 2/8, Mary Sturtevant (d of Lemuel and

Deborah)- 3/15, Moses Cushman (s of Moses and Mary)- 3/22, Jonathan Sears (son of Jonathan)- 4/5, Abiah Wadsworth (s of Abiah)- 4/19, Edward, Rachel, Edward May, Abigail Waterman (d of Peres and Abigail) -5/10, Elizabeth Justice (d of John)- 5/17, Abigail, Rebekah, Peres, and Jonathan Ripley (ch of Jonathan and Hannah)- 7/5, Desire Sears (w of Edward), Noah Fuller (d of Ebeneezer)- 7/19, Thomas Croade (s of Thomas), Edward, Sarah, Mercy, Betty, and Josiah Sears (ch of Edward and Desire), Mary Curtis (d of Benjamin) – 8/2, Thomas Tomson 4th-11/1, Noah Cushing (s of Noah), Susanna Jackson (d of Benjamin and Hopestill), Joseph Bozworth- 11/29, Patience Sturtevant (w of Caleb), Jabez (s of Caleb and Patience), Hannah Gilbert(d of Benjamin) -12/13, David Curtis(David and Hannah) – 12/27

1742= Seth Leach(s of Seth)- 1/10, Zebulon Bearse(s of Austin) – 1/24, Lydia Flowry-3/7, Ruth and Mercy Clarke- 3/14, Rebekah Sturtevant(d of Caleb and Patience) –3/28, Andrew Tomson (s of Reuben and Mary), Barnabas Tomson (s of Barnabas and Hannah) - 4/4, Bathsheba, Isaac and Prince Palmer (ch of Samuel and Bathsheba) – 4/18, Ebeneezer Standish (s of Ebenezer), Lydia Sturtevant(d of Francis and Mary Sarah Briggs (d of John), Hannah Waterman (d of Anthony) – 4/25, Hannah Tomson(d of Peter and Hannah), Hezekiah Bearse (s of Shubael and Betty), Simeon Sturtevant(s of Isaac and Sarah) Stephen Bryant (s of Thomas and Hannah) - 5/16, Ebenezer Clarke (s of Simon)- 6/27, Rachel Samson and Zerviah Standish, Sarah, Rebekah, Moses, and John Standish (ch of Moses) - 7/4, Jesse Dunbar – 8/29,

1743= Katherine and Margaret Curtis – 1/23, Susanna Waterman (d of Deacon W.)- 2/6, Jesse Sturtevant (s of Lemuel), James Bozworth(s of Joseph)- 2/20, Ruth Bearse (d of Andrew and Margaret)- 2/28, Desire Sears (d of Edward)-3/20, Thaddeus Waterman (s of Peres), Elizabeth Waterman(d of John and Fear) – 3/27, William Justice (s of John and Mary)- 4/3, Samuel Tomson (s of Barnabas), Abner (s of Jonathan and Ripley)- 4/17, Kesia Bearse (d of John and Sarah), Rebekah Bearse (d of James and Abiah)- 5/1, Samuel Waterman (s of Samuel and Mary)- 6/26, Zaccheus Tomson (Son of John 2nd), Lucy Palmer (d of Samuel and Bathshba)- 7/24, Thomas (s of Thomas and Martha)- 8/7, Hannah Gilbert (d of Benjamin and Rebekah) 8/14, Patience Waterman (d of Joseph)-8/21, Sarah Croade (d of Thomas)- 9/18, Mary Tomson(d of Jacob and Mary), Dorothy Sears (d of Jonathan)- 10/9, Israel Atwood (s of Edward)-11/27, (at this point the Baptismal list is annual)

1744 = Jabez Bearse, Anthony Waterman, Jr, Samuel Briggs, Jabez Tomson, Jonathan Curtis, Joshua Wood, John Clarke, Eleazar Cushman, Ransom Jackson, Zadock Fuller, Ephriam Fuller, Ephriam Briggs.

1745= Samuel Sturtevant, James Sturtevant, Thomas Waterman, Eli Bosworth, Samuel Stafford Sturtevant, Asa Tomson, Jonathan Eddy, Lemual Leach, Benjamin Gilbert, Thomas Drew, Jr.

1746= Thomas Fuller, Barnabas Briggs, Joseph Waterman, Jr., Elisha Waterman, David Waterman (twins), Nathaniel Waterman, Joshua Tomson

1747 = John Waterman 3rd, Thomas Cushing, Thophilus Sturtevant, Jabez Clarke, John Bosworth, Noah Tomson, Jacob Soule, Zadok Tomson, Peter Tomson, Jr., Isaiah Cushing, Josiah Cotton, Benjamin Curtis, Jr, Hezekiah Bryant, Hearsey Gilbert, 1748= Josiah Ford, Austin Bearse, Samuel Briggs, Jonathan Waterman, Asa Tomson, John Fuller, Sylvannus Curtis, Levi Leach, Jesse Fuller Sturtevant, Ephriam Tinkham,

tremendous surge in membership and baptisms that occurred in Halifax. This was certainly due to several factors. One central factor was the Great Awakening that happened in the early 1740's in most of New England. The arrival of the fiery and bombastic George Whitefield from England in 1740 began the revival atmosphere. His time in the Boston area commenced around a couple of weeks from his September 18, 1740 arrival. He subsequently preached to tremendous crowds of 8,000 to 32,000 on the Boston Common. followed only two weeks later with his protégé, Gilbert Tennet. These two began an extended tour (separately) of New England lasting some three months preaching in various places wherein they solidly denounced formalism, directed vehemence against "unconverted ministers" and church members. 220 221 Worship styles in response were becoming "ecstatic". Moreover the depth of the message was becoming less and less in deference to the impact sought. This atmosphere of ecstatic religion was continued well after the departure of Whitefield as several continued it along with Edwards throughout New England and the Middle Atlantic Colonies. The following summer another group of young men, a majority from Yale toured the area preaching and seeking to bring about revivalist fever in the area. The impact on the local churches was tremendous. The level of new members grew exponentially as did baptisms. The level of scrutiny also increased and so did the number of confessions and disciplinary actions meted out by the church. (see listing elsewhere). Old or young, seasoned member or newcomer

Thomas Sturtevant, Benjamin Waterman, Levi Bearse, Ephriam Tomson, Elisha Waterman, Robert Waterman, 3rd, Elkanah Eddy,

^{1749 =} Benjamin Eaton Jr (Kingston), John Soule, Mial Bearse, Jr, Foord May (Bearse), Isaac Tomson, Ezra Drew, Benjamin Dunbar, Silvanus Leach, Nathaniel Gilbert, William Waterman. Josiah Holmes, David Briggs, Levi Eddy, Sylvanus Ripley, Samuel Sturtevant., Giles Leach.

CR, Book One, 22-50, 37-60.

A Historical Sketch of the Congregational Churches in Massachusetts from 1620 to 1848, by Clarke, Chapter XIII, pages 165-166. The author in review of Whitefield and Tennet's visits reflects "It must be confessed that many of his strictures, especially on Harvard and Yale Colleges, as published in the 1st Edition, were extravagant, and his estimate of the numbers of unconverted ministers was uncharitable." pg 171.

²²¹ Jonathan Edwards preaching in Yale said "I am verily persuaded, the generality of preachers talk of an unknown, unfelt Christ. And the reason why Congregations have been so dead, is because dead men preach to them. "Religious History of the American People., Vol 1, page 351

were all disciplined as needed. ²²² I note the increase in the severity of the discipline as well. The similar preaching of Jonathan Edwards in Northampton was another similar and more homegrown catalyst. 223 By October, Whitefield had met Edwards in Western Massachusetts. His theme as he traveled throughout CT and NY was "Dagan Falls daily before the Ark. " The result of their travels was a huge glut of itinerant preachers whose fire and fury whipped up the populace continuously. This was "awakening" New England 224 A number of churches split away from parent churches or prepared for Edwards' Arrival. This all had a powerful impact on the onus of some to join the fellowship, a large number of Baptisms and dismissals shows us that the church had looked it it's own theology and was a challenge to the existent church systems. 225 There was tremendous "fever" and doctrinal issues around the Lord's Supper. Conversionism, regenerate church membership and views of the existing 1650's Halfway Covenant around Baptism, to name a few areas of contention. ²²⁶The Old Lights (supported orthodox positions) and New Lights (revised views on theology and followed Edwards) split and roiled Congregationalism in the 1740's, and those churches that were not directly impacted were still under duress to see where their membership lay in this dogmatic debate. There was a large increase in "councils" called to settle disputes and issues within neighboring churches. ²²⁷Even more confusing was a

²²² Shaping of American Congregationalism by Rohr, page 192-3, 347,. Notes "Worship was ecstatic, relying heavily on exhortation under the prompting of the Spirit. For this purpose it was felt ministerial education was of little value and exhortation by inspired members of the laity may be as effective. ...sermons moreover, should be delivered extempore, for reliance on premeditation and preparation could itself lead to a shifting of the Spirit. ...God's gift of new birth was understood to be more explosive and sudden in its coming than gradual nurture ..."

²²³ <u>History of American Congregationalism</u> by Atkins and Fagley, page 114-116 Religious History of the American People, Vol. I, page 347, 351.

As reviewed in the church roles.

Religious History of the American People, Volume 1, page 359. The dissenters separated from the orthodox churches across New England in the mid 1740's... "In Massachusetts, where Congregationalism was established, there were over 30 (separated churches) founded, most of them in the Old Plymouth Colony area... "Totaling 100 new churches in New England".

²²⁷ CR, Book One, pages 107-113

July, 1743 - New Haven, CT - Deposed Minister Timothy Allen Called the council to assist in his affair about his dismissal.

Oct. 13, 1743- First Church in Rehobeth - Issue = "moral issues and conduct of their

minister"

November 15, $1743 - 2^{Nd}$ Chuch in Plympton, - Issue= dissatisfaction with their pastor on account of him promoting revival (11/30 council lasted a week and ten churches attended. Rev Campbell was "justified" in his promoting revival was the advice of the council.) May 10, $1744 - 2^{nd}$ Church in Pomfret – Issue- The Preaching and Conduct of their minister.

May 30, 1744 – Church in Dorchester - Issue – Difficulties arising from the conduct of their minister (met 6/19).

June 29, $1744 - 2^{nd}$ Church of Plympton- Issue (same as 11/15/1743)- Topic- Dismissal of their pastor.

July 31, 1744 – Church of Christ in Abingdon – Issue – Dissatisfaction with their minister. (Council found the use of false doctrines and "several dark expressions" in his preaching. But admonished both sides for the confrontations that had happened.)

Aug. 24, 1744 – Church in Duxboro - Issue- Dissatisfaction with minister's preaching and conduct.

Jan. 29, 1745 - First Church in Middleboro - Issue - Examination of Mr. Conant as their choice of a minister.

March 20, 1745 – First Church in Middleboro- Issue- Ordination of Mr. Conant. (Rev. Cotton assisted with the "Laying on of Hands" and "Right Hand of Fellowship".)

June 12, 1745 – 2nd Church of Sandwich – Issue - Dismissal of their pastor

April 22, 1746 – Church in Hopkington - Issue – Issues between a number of church members and the pastor.

June 17, 1746 - Church in Duxboro – Issue – a number of members had withdrawn from communion within the church.

August 6, 1746 – Church in Dorchester – Issue- Same as in 5/30/1744 Council. April 13, 1747 – Church in Dorchester – Further deliberations but the delegation from Halifax did not sign the resulting actions. The Council had not received important and

requested information so they refused to sign the accord.

September 16, 1746 – 2nd Church in Plympton – Issue – dismissal of their pastor. Jan 15, 1747- 1st and 3rd Churches of Rehobeth – Create a union of the two churches March 26, 1747- Church in Easton- Issue –Installation. Met on 5/12 and found great issues with the theology of the candidate and suggested the church choose another. Aug 6, 1748 – Church of Christ in Naragansett –Issue- Issues with the Pastor.

June 10, 1748 – Church of Christ in Walpole – Issue- Members under Censure in the church wanted a hearing of their grievances.

September 13, $1748 - 2^{nd}$ Church in Pembroke – Issue- Ordination of Pastor. The Halifax delegation withdrew due to issues with the procedure "I thought it duty to protest and withdraw, it not appearing to me anything he said or by the sermon he read to us besides, that he really believed these Doctrines, but rather to the contrary, and besides there was not the least examination as to his acquaintance with experimental religion…"

September 20, 1748 - Church in Boston - Ordination and examination

November 8, 1748- East Precinct of Attleboro - Church and Town formation.

December 21, 1748 – Church in Abingdon – Issue- Dissatisfaction with pastor and several members.

April 11, 1749 - First Ch. In Middleboro- Division of members- Controversy

backlash of Classical Calvinism appearing in the early 1740's ("Old Calvinists") ²²⁸ Halifax seems to be trying to tighten it's theological values in the early 1740's towards a more classical Calvinism. The response of this and the fever of the Great Awakening was a massive influx of members, some of which had been in the area for some time and in the vicinity of the church for some time, yet did not make a commitment. The fear of God was laid on their hearts and they responded. Notably this tapered off as the decade progressed and some of these new folks were subject of the church disciplines. Another local player on the scene was Rev. Isaac Backus. In 1748 he arrived to pastor a "separate church" in North Middleboro, and worked into the mid 1750's to create a strict church environment. His tenure would be for nearly 50 years. ²²⁹The sense of God's retribution and wrath was likely added to with the severe weather that happened repeatedly in the 1740's. ²³⁰

August 11, 1749- Titticut Church- Organization into a church body
August 10, 1749 – Ch. In Abingdon – Issue - Dismissal of their pastor –
Oct. 31, 1749- 2nd Church in Plymouth – Dismissal of their Pastor due to divisions and lack of support.

²²⁸ Shaping of American Congregationalism by Rohr, Page 190-192.

²²⁹ Isaac Backus (1724-1806) was the son of a Congregational church family in Norwich, CT, and was "brought to a saving knowledge of the truth" in 1741 during a local revival. He then formed a separate church along Strict principles, and after some time in this he came to N. Middleboro. His proximity to Halifax certainly added to the fervor of revivalism in the local community, especially those in SW Halifax. Religious History of the American People, Vol 1, page 360.

of the American People, Vol 1, page 360.

230 In 1740-41 a severe snowstorm in January: 1/6 = huge snows, 1/13- winds so strong "people cannot stand", 1/17-18 – Extreme cold and high winds. Salt water bays were frozen solid: Plymouth Bay frozen solid, Narragansett bay frozen solid <sleds used from Newport to Providence>. There was an ice "highway" from Barnstable to New York on the ice. "The elements have been arm'd with such piercing cold and suffocating snows, as if God intended the air that He gave us to live and breathe in should become the instrument to execute his vengeance on us, for our ingratitude to his goodness, and our transgression of his love..." (sermon of Trinity Church (Newport, RI)on March 26, 1741). On February 8=9 and additional storm with much snow, high wind, damage to structures and great cold persisted.

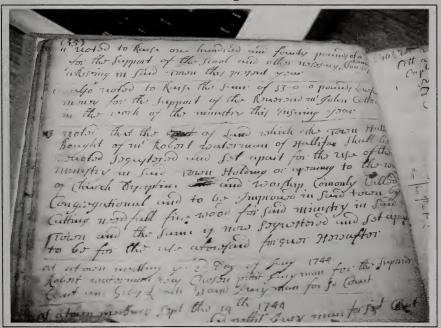
!747-8 Was the "winter of deep Snows". There were 30 snowstorms during this winter and snow was 4-5 feet deep generally. One in particular hit on December 14th with wind and damage to buildings area wide, and much snow. Ships were run aground throughout New England.

Early American Winters: 1604-1820, by David Ludlum, (AMS, Boston, MA, 1906) pages 48, 52-3, 55.

Further discord in worship appeared with the music. Regular church discussions were recorded around the dissatisfaction of the singing in worship. It seems some "experimenting" was going on and objected to. In April of 1740 a vote was passed at the church and the town respecting this issue:

"whereas it appears to us that the regular way is the true old way of singing, and whereas some of our predecessors in this land have departed from this rule, and in great measure deviated from it, it is therefore voted both by the church and the Town of Halifax that we will return to the rule, that we will sing for the future in the congregation those tunes that are commonly sung in the land according to the pricked notes in our Psalm Books, and other musical authors."

There must have been regular communication about the

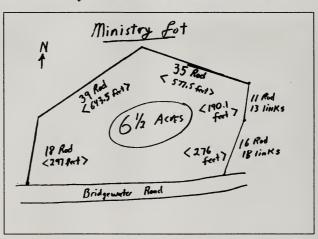


²³¹ CR, Book One, page 22. A Year later on April 9, 1741, Noah Cushing was voted a time of thanks "for his free and generous assistance in instructing the people of this place in the regular way of singing.

²³² CR, Book One, page 25.

need to supply the pastor with land and a home, normal for the settlement of a minister. Even before property was secured in March 1, 1739, the town voted to allow £ 100 of shingles, lathe and rails to be given to John Cotton. ²³³ One March 2, 1743, a parcel of land totaling 20 Acres was purchased from George Watson, a resident of Plymouth, for Seventeen Pounds and nineteen shillings. (Robert Waterman was the agent for the church) (The previous illustration is from the Halifax Town Records, Book One page 45, showing the town's payment for this land and it's dedication to the ministry.) It is located mostly on the Southerly side of the "Bridgewater Path" about where the Elementary School is found today. This was to be the wood lot and farm side of the property. There was another component on the Northerly side of the road that would be the

location of the house. (Diagramed below) A succession of deeds show that the two pieces, joined in the 1743 deed, were described as two parcels in the 1756 deed when Rev. Cotton



closed his ministry in Halifax and returned the land. 234

²³³ Halifax Town Records, Selectman's Records, Volume 1, page 24 and 27. The initial request was on February 21, 1738 actually and it took over a year to pass. A further meeting on August 21, 1740 allowed Cotton £ 5 for the time to provide himself wood after he come to live in his house. "

²³⁴ Plymouth County Land Records- Deed book 36, page 117 (March 2, 1743) Halifax Town Records, Selectman's Records, Volume 1, page 34 notes Cpt. Thomas Croade and Robert Waterman were chosen to procure a wood lot of land for the ministry ..." dated December 20, 1742.

PCLR - Deed Book 44, page 13 (January 2, 1756)

The decade of the 1750's was more and more centered upon the difficulties with Great Britain and events of this decade such as the French and Indian War and the Intolerance Acts would begin to

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bring things to a head and eventually bring the colonies towards war. These times were indeed a concern as the townspeople made the decision to store the stockpiles of ammunition in the meetinghouse, and more specifically "under the pulpit".235 The Halifax Church was in need of it's first renovation. The house was simply too small to fit everyone so in effect it was to be

enlarged. the first renovation to the church structure as demanded by the fact that the meeting house couldn't accommodate the attendance. In effect in (1752), it was to be sawed in half and extended by some 16 feet, making the new dimensions 58 by 40 feet. This need was quite timely as the town,

²³⁵ Halifax Town Records, Volume 1, page 30, dated August 3, 1741.

²³⁶ This notation from notes by Guy Baker, Town Historian. (His dating places this renovation in 1757 and town records solidify the date as in 1752) Of additional interest is the plastering by Ebenezer Fuller using oyster shells from Wareham burned on the Green. Also included were two pews for "Negroes and Indians". Although none are mentioned in specific as to membership it is likely attendance included a smattering of both groups.

who had been meeting in the church ongoing, decided to support the renovation efforts in trade for declaring the meetinghouse to be the official meeting space for the town and to compensate the "proprietors" (pew holders) for this use. Informally there was an agreement of assistance in costs of the sexton and other repairs which this church agreed to as did the town. 237 It was also decided to finish the interior of the expanded structure by plastering it (walls, ceiling, etc). This agreement illustrated just above was struck on May 25, 1752 with the following vote also taken; "Voted to proceed to plaster the meetinghouse the next fall and to plaster overhead under the beams and under the galleys and also to plaster the walls of sd house, "..."Voted Mr. Ebenezer Fuller, Mr James Sears, Mr. Samuel Waterman, be a committee to provide materials and workmen and agree with them for plastering the meetinghouse so far as they can do it without paying money. "238 Further renovations included: 1> Seats shall stand "as they do now" with the center aisle four inches wider and the seats four inches further forward than before, 2> front doors

There existed an Indian Church at Titicut at this time. Some Indians were slaves in Halifax. See note on slavery following the Revolutionary War Soldiers Listings in the discussion on slavery.

²³⁷ There are notes of paying the sexton's costs for sweeping the meeting house in town records from this period on. Both bodies now had a vested interest in the structure. Also since the town was also growing it is realistic that the town meetings may also have outstripped the size of the meeting space as well. The organizational boundary id outlined in the Town Records, as "Reserving to the present owners and posesors of the particular pews in sd gouse their rights and Improvement of the same and also Reserving to said Thomas Croade, Robert Waterman, Noah Cushmen and Ebenezer Tomson the liberty of making the aforesaid addition and their Right and Property therein...

Proved also that the said town of Halifax shall at the next meeting to be held this day in the afternoon pass a vote to accept said house and land agreeable to this vote and proceed to plaister said house ..." Halifax Town Records, Selectman's Records, Volume 1, page 63-4. dtd March 23, 1752.

238 Halifax Town Records, Book One, Page 67-68 The work was completed and the

cost for the plastering is as follows:

Lime and Materials - £ 16 6 shillings 11 1/2

Materials and work by S. Sturtevant - £ 35 0 shillings 8

Materials and work by James Bears- £38 15 shillings 10 <Settled on November 20, 1752>

Plastering labor (???) < settled December 4, 1752>

All other accounts (???) <settled December 15, 1752>

Halifax Town Records, Book One, pages 68-70

to the meetinghouse should be ordered (so it had no front doors initially), 3> finishing of outside work around the door, 4> the town should pay for two windows behind the pulpit and the "high window" on the east side of the pulpit. 5> church should pay for the repair to the "old part" of the meetinghouse. ²³⁹ This decade will be covered in two pieces since this was also the time when Rev. Cotton's pastorate came to a close. As far back as 1743 small and subtle percolations of pre-Unitarianism were appearing and grew slowly into the 1750's. ²⁴⁰

In the Political and international realm, events in the 1750's would happen and have a lasting impact on the churches for the ensuing 40 years. First of all, it seems the feverishness of the revival had settled a bit. There were only a few "councils" in the early 1750's that were called. ²⁴¹ I would suspect the full decade of revivalism has made the people weary of it. Similarly the number of Admissions and dismissions waned a bit. ²⁴² The Baptisms, although fewer, remained at a healthy pace. ²⁴³ Although the actual number

²³⁹ Halifax Town Records, Book One, page 89.

²⁴⁰ Religious History of the American People by Sydney Ahlstrom, page 355.

²⁴¹ April 18, 1750- Church in Duxboro- Issue Dismissal of the Pastor due to divisions in the town and non-payment of the salary,

October 16, 1750- 2nd Church in Norwich – Issue- severe divisions and resignation of pastor. "Wanted to call a mutual council of churches "their common being settled upon the principles of the Cambridge Platform"). In this was noted "This church being one...".

June 4, 1751 – Ch. In Easton - Issue - Members aggrieved, Rev. refuses to attend worship in the new meetinghouse erected by the town...

Aug. 12. 1751- Ch in New haven, CT, - Issue- Difficulties in settling a pastor with them.

April 20, 1752-2nd Church of Sutton – Issue – Grievances of a number of censured members.

March 27, 1753 - Church in Hull - Ordination.

CR, Book One, pages 133-4

²⁴² There were No New Members between 1750 and 1755, Some left to move to other churches:

¹⁷⁵¹⁼ Joel and Rachel Eddy (2/17)

^{1752-1755 -} NONE on record.

²⁴³ 1750= Lucy Bearse, Lydia Fuller, Huldah Fuller, Deborah Soule, Ruth Tinkham, Mary Cotton, Mary Waterman, Jr., Anna Leach,

¹⁷⁵¹⁼ Hannah Fuller, Molly Hayward, Fear Sturtevant, Rebekah Waterman, Zillah Harris, Zerviah Tomson, Deborah Jackson, Lois Briggs, Abigail Drew, Joanna Tomson, Ruth Cushing, Priscilla Sturtevant,

¹⁷⁵²⁼ Huldah Sturtevant, Abiah Bearse, Olive Tomson, Lydia Tomson, Sarah Tomson,

of disciplinary actions were less, one in particular would return to the life of the congregation repeatedly over the next several years around the actions of Captain Josiah Sturtevant which originated at the ordination party of Rev. Hitchcock's Ordination of October, 1748. ²⁴⁴ The following chronology and event table lays out the sequence of events:

~May 10, 1750 - Church meeting in Halifax to examine the actions of Capt. Josiah Sturtevant, James Bryant, etc. but Sturtevant was "indisposed" at the time and could not attend. Also that James Bryant as "Grand Juryman" promised Capt. Sturtevant that he would not prosecute a complaint against Sturtevant relative to a "fray" that happened at Dr. Sturtevant's house and that he broke his promise and denies the promise and was guilty of falsehood. ~May 21, 1750 - Church Meeting in Halifax to continue the issue with Capt. Sturtevant. He was present and charges that he said "I swear" were proven and that Capt. Sturtevant was "disordered with liquor" at the ordination of Rev. Hitchcock. A third complaint was deferred to another meeting.

~June 4, 1750- Church Meeting in Halifax – Sturtevant asked for reconsideration of the church vote about the charges against him. The church voted NOT to reconsider. The third charge related to an incident at James Keith's towards Josiah Wood the prior winter in Bridgewater. 1> laying hold of Wood by the collar and struggling with him for a while till parted by others; 2> stripping down and

Hannah Sears, Abigail Cushman, Elizabeth Bearse, Lusanna Fuller, Joanna Waterman, Molly Croade, Molly Bryant, Sarah Cushing, Apphia Bearse

1753= Eunice Briggs, Susanna Bradford, Deborah Bosworth, Betty Bearse, Sarah Sturtevant, Lydia Fuller, Mary Drew, Sarah Tinkham, Mercy Dunbar, Rebekah Gilbert, Hannah and Elizabeth Tilson (twins)

1754= Ruth May, Ruth Waterman, Rachel Soule, Lucy Sturtevant, Martha Fuller, Mary Tomson, Betty Leach, Zipporah (a Negro),

1755= Rebekkah Jackson, Rebekah Waterman, Deborah Waterman, Sarah Stetson, Elizabeth Sturtevant, Sophia Cotton, Tabitha Briggs, Lusanna Atwood, Lydia Hatch, Priscilla Waterman.

Totaling- 64 persons. CR, Book One, pages 60-61.

²⁴⁴ Capt. Josiah Sturtevant was born in 1690 in Plymouth and Married Hannah Church (d. of Richard & Hannah) and had 8 children there. In 1745 he bought "Hemlock Island" in Halifax arriving with his pregnant wife. He bought the property from Dunbar where they had 3 more children beyond the one she was carrying. He died in 1774 and is buried in Sturtevant Cemetery in Halifax. < Notes courtesy of Paul and Anna Sturtevant in a chart shared with the author from their family database. > 6/28/2007.

challenging Wood. The church also rebuked James Sturtevant and Nehemiah Bosworth for not taking steps (as laid out in the Gospel) to quell the situation. James Bryant was also reproved for bringing the complaint to the church in an angry manner and laying it in the church as a rumor without personal knowledge. Nehemiah Bosworth and James Sturtevant made "some acknowlegment" of their defectiveness in taking the Gospel steps.

~June 11, 1750 - Church Meeting continuing the discussion of the Sturtevant fray. This meeting was suspended for gathering further information.

~June 21, 1750- The church "lecture" being stopped, a vote was called with respect to the issue with respect to Capt. Sturtevant. 9 Voted Yes he was and it is a censurable evil, 4 or 5 voted no he was not, and the rest (of twenty present) abstained. Also Charles Sturtevant was charged as well in the affair.

~December 16, 1752- Charles Sturtevant mad a public confession, "with respect to the charge brought against me about James Sturtevant, Jr., that the affair was circumstanced ...that it was my duty to interpose; but as to the manner of my doing it, I have been sorry since I did not take another method. ...that I struck the said James, unless the taking sudden hold of him be called striking, but being sensible that I gave my passions too great a loose... (Church voted to restore them)

~April 13, 1755 – Capt Josiah Sturtevant made a public Confession before the church, "I would acknowlege my offense and take shame to myself this day as far as I am sensible that I am guilty as to the affair at James Keith's at Bridgewater... Between Josiah Wood and me, the said Wood in the first place gave me great provocation; but I was faulty of taking so much notice of it as I did, and then laying hold of him and struggling with him; and afterwards challenging him out of doors. ... As to being disordered with liquor the evening after Rev. Hitchcock's ordination, I believe that I (as well as others) drank more than was for our profit, but am not sensible that I was disguised as to the evil expression 'I swear', used by me at Jabez Cole's, I spake it in a sudden heat, but it is a language I don't allow myself in; and desire to be humbled therefore, and would beg forgiveness of God and man and of this Church...." The Church voted to restore him to communion.

²⁴⁵ CR, Book One

The French offensive into Ohio was the opening volley of the French and Indian War. It was the year 1753. 246 The offensive was to take control of the Great Lakes, therefore the trade in the region, and in time connect southwards in control of the Mississippi, thus boxing the English to the Atlantic Seaboard Colonies. A protracted War lasting into the 1760's ensued. On one hand this action of the French against England was another confrontation between countries that had fought many times and this war was an offshoot of the war going on in Europe, on the other, however, this was a continent away. It would be expensive for both sides. Eventually the French were set back and for the most part shut down as a major player in the New World in the Northern Hemisphere. Quebec and Florida were ceded to Britain. English New England was concerned at French advances into Northern Vermont, New York, into Pennsylvania and the Midwest. This did much to quash the excitement and mania of the Great Awakening fervor. In some ways the conflict was transformed into a religious struggle in eschatological and millennial terms. Congregational New England feared the victory of the "antichrist" papacy. They were a part of a cosmic struggle as well as a political one, in defense of their homes and the "warriors were summoned to the crusade" to aid the forces of "truth and righteousness". Old Lights, Old Calvinists and New Light churches all joined in the rhetoric. In fact there is no record of any pacifist churches in New England as all pulpits called for victory in this struggle for their lives and faith. 247 Also this confrontation may seek to undo the New England Congregationalist mindset of them being "God's chosen People" and being granted "God's special favor and blessing." In church life faithfulness in church is translated towards victory as God's reward for moral and religious faithfulness as well as diving justice on the forces of France. In 1760, Ezra Stiles sermonizes the following, "God is giving this land to us who in virtue of the ancient covenant are the seed of Abraham." In effect the "righteous" had prevailed in New England.

²⁴⁶ Timetables of History, by Bernard Grun (Toughstone Books, Simon and Schuster, New york, 1982) page 356. "1753", Col A.

²⁴⁷ The Shaping of American Congregationalism, page 194-6. "Jonathan Mayhew (Boston) exclaims "Do I see Christianity banished for popery!!...Instead of a train of Christ's faithful, laborious ministers, do I behold a herd of lazy monks, and Jesuits, and exorcists, and inquisitors, and coweled and uncoweled impostors ...!!!" pg 195.

The church records of the Halifax Congregational Church are silent around the issue or sentiments of the wartime. This drain of young men to fight, their Sabbath day routines being uprooted, as well as the impact of life as a soldier all added to the sense of nonchalance that also came across the churches. The neglect of public worship was increasing. The sentiment was that the Sunday worship (length of the entire event/day) was too much. Clarke notes "...few churches agreed... must be ascribed whole perhaps not mainly, to a decline of religious interest. The French War extended things nearly the whole of the period, was sufficient itself to paralyze the arm of Christian Enterprise." ²⁴⁸ It began a time of people neglecting worship and religious duties.

It is likely that the local events shielded the church family from greater notice and involvement in the Wartime propaganda and rhetoric. Internally the cadence of church administration and town administration continued as Rev. Cotton received his yearly allotment of wood and the upkeep of the meetinghouse was referenced. 249 On December 11, 1755, in a meeting held in the meetinghouse, Rev. Cotton asked for dismissal. His health had been declining and he was asking for a "council" to be convened to do this. As early as August of 1755 the town voted to "get a minister to preach for us ye term of three months next", giving a hint of his lack of health. 250 The church gave ascent to this and voted the following: 1> to send to form a council, 2> to send particularly to the churches in Plymouth (1st ch.), Plympton, and Bridgewater. 3> to select Deacon Waterman and Deacon Croade to sign the letter missive sent out. 4> that if any of these churches (#2) be unable, then send to First Ch in Bridgewater and First Church of Middleboro. 5> That the meeting shall be Wednesday December 24, and if the weather is in climate, the next day. 6> that a committee be chosen by the town to get a minister (Deacon Croade, Mssrs Ebenezer Fuller and John Waterman are to act on the church's behalf. 7> That there should be

²⁴⁸ A Historical Sketch of the Congregational Church in Massachusetts from 1620 to 1848 by Clarke, pages 174 and 176.

Notably the town voted its (annual) supply of firewood for Rev. Cotton and his family (cut and delivered to his home). Also the town voted on December 16, 1754 that "those that own pews in the meetinghouse shall be obliged to maintain the window against their pew). Halifax Town Records Book One, page 78.

²⁵⁰ Halifax Town Records, Selectman's Records, Volume 1, page 81 dated August 6, 1755.

a meeting at the meeting house even if there is no pastor. Then on December 24, led by Moderator Nathaniel Leonard, the pastoral relation was severed and the tenure of Rev. John Cotton was concluded. He was also recommended to the Church in Plymouth for membership. ²⁵¹ In a lengthy meeting of the town on December 8, 1755, the official termination and separation of Rev. Cotton from his duties as pastor were completed. ²⁵² Rev. Cotton also deeded the Ministry Lands back to the Town on January 2, 1756. ²⁵³

It is likely the global events of the times receded a bit as the church began a search for their next pastoral leadership. Provisions were made to keep the church operating:

1>Deacon Thomas Croade would be clerk during the vacancy 2> Deacon Croade, Ebenezer Fuller and John Waterman were to be the committee to call church meetings and manage "the prudentials of the church"

4> To call a fast on January 1 and call/invite Rev. Leonard, Parker, Shaw and Conant to assist in that day.

The committee eventually selected Mr. Miller as a potential candidate for the position and voted to hear him on Feb. 2nd, 1756. It is interesting that the moderator of that meeting was Rev. John Cotton. Mr. Miller was selected in a vote of 34+. 4- and 2~. If the town shall concur with the choice of the church, the call to settle would be extended. Unfortunately Mr. Miller's response was Negative. Several candidates were selected but all refused the position. ²⁵⁴

We give the town and church a vote of creativity here. At come point the price for the ministry land was agreed and likely the town and church did not have the money, so they likely paid it out of

²⁵² Halifax Town Records, Book One, page 83.

²⁵¹ CR, Book One, pages 122-125.

²⁵³ Plymouth County Land Records, Deed Book 44, page 13. Rev. Cotton had already preempted this and the town voted "that Mr. Jeames Barse, Mr. Moses Standish, and Robert Waterman shall be a committee to know Mr. Cotton's price for his farm and the terms of payment." Halifax Town Records, Book One, page 82.

²⁵⁴ CR, Book One, pages 126-7. The town meeting of March 8, 1756, considered Mr. Miller as well and voted 25+ and 10- in his favor. Halifax Town Records, Book One, page 85. The town voted (25 + and 10 - about Mr. Miller for him to preach for 6 weeks on probation. On his refusal three candidates were suggested, Mr. Solomon Reed, Mt. Foster and Mr. Thair and were chosen to preach 5 sabbaths each. (Meeting dated May 5, 1756) Pages 84-6. Of this Mr. Solomon Reed was given the call but refused. (page 88-August 24, 1756)

"other sources" and then In May, they voted to lease it to Joseph Dunbar (a name we will remember from the Revolutionary War Period) for income which was to go to Rev. Cotton in Plymouth over the next few years to pay off the residual debt. 255 On May 9, 1957 the town decided to pay Mr. Cotton all he had due him, thus closing out this chapter as the new one was beginning. 256

On November 11, 1756, it was decided to extend William Patten an invitation to preach for four Sabbaths as well as the "Thanksgiving Day" intervening. Subsequently, he was given a call to settle as the pastor of the church on December 6, 1756. ²⁵⁷Patten was a graduate of Harvard and was one of the voungest to attend. John Tilson and Josiah Hathaway were to be the committee to communicate this choice to Mr. Patten. He agreed to this engagement. Then on December 6, Moderator Ebenezer Fuller noted that William Patten was chosen UNANIMOUSLY as their pastor. John Waterman and Deacon Waterman were chosen to communicate this choice to Patten as well as the town. At a subsequent meeting on January 6, 1757, Patten gave his official acclaim to the offer and with that in hand there was a vote to move towards ordination on February 2, 1757. At the celebration on February 2nd, Nineteen year old William Patten was ordained in Halifax, with 7 churches present. The participants are as follows: 1> Rev. Mr. Balch of the First Church of Dedham (Rev Patten's prior church home)

2> Rev. Perkins - Charge

3> Rev. Porter - Right Hand of Fellowship

4> All participated in the Laying on of Hands.

(Church in Dedham and Bridgewater 4th ch could not attend due to weather.) 258

²⁵⁵ "Voted to let out to Mr. Joseph Dunbar the land the town purchased of Mr. Cotton with the orchard and all the buildings and appurtenances except the house the said land be to :et for this day the 15th day of December next...< funds to be sent to Rev. Cotton in Plymouth as a stipend> " Halifax Town Records, Book One, page 87.

Halifax Town Records, Book One, page 92.

²⁵⁷ See Halifax Town Records, Book One, page 88 for the stipulations of the call as well as the subsequent meeting to call Mr. Patten. On page 89, a vote was taken to give Rev. Patten the land that was leased to Mr. Dunbar and was the farm set aside for the ministry in Halifax..

²⁵⁸ CR, Book One, Pages 128-9

The next three years, the records are peppered with clear organization and decisions. Of particular note is the work for the procurement of Communion Vessels on March 17, 1757, as well as a day of fasting before the sacrament, which would be assisted by Rev. Cotton. One notation though may refer to the distress of the times, as in 1758, the War was not going well for the British side. In specific Rev. Patten asked for a vote

"that Thursday the tenth day of August next be solemnized as a day of religious humiliation, fasting and prayer to supplicate the Throne of Grace for the revival of dying and decaying religion and for the outpouring of the Divine Spirit also to humble ourselves under the many tokens of the Divine displeasure which this land at this day groans under but especially to humble ourselves for our sins which are the procuring cause of all our calamities and distresses." Veiled in this is the cause and effect of the loosing battles in the War and the potential encroachment of the French into New England. ²⁵⁹ Rev. Patten's tactics were to foment a revivalistic atmosphere and both the proximity of the Great Awakening only a decade earlier and the need for staying the course as a people of faith stood strong in the Halifax Church. ²⁶⁰

The impact on Halifax was direct. In 1755 the British Soldiers invaded Eastern Canada and deported a number of the population, settling them throughout the British Colonies by force. Of this exodous a family of six were sent to Halifax. Specifically "Family of six placed in charge of Jacob Tomson who lived in the old Garrison house. ... These prisoners were here for six years and allowed to go free at the end of the French and British war." ²⁶¹

Also as noted before on March 1, 1758, the Ministry Lot returned to the Town by Rev. Cotton, was deeded to Rev. Patten. In the deed it

²⁵⁹ CR, Book One, page 132.

²⁶⁰ "In Eastern Massachusetts, the revival was assaulted by 'sneers, reproaches, unfavorable insinuations and slanderous report'… some churches sought to split and to leave. " <u>A Sketch of the Congregational Churches in Massachusetts: 1620 to 1858</u>. by Clarke, page 178.

²⁶¹ As noted in "Short Stories". An anthology by Harry Brown. He noted the terrible treatment of these people by design, "...the English King commanded the Acadians to be allowed to take whatever provisions and livestock they could and be moved to Massachusetts as prisoners. 1,923 were taken. Forced the men to board ship, kept in torturous conditions for weeks as British burned and pillaged their houses. The prisoners landed and were scattered from NH to GA. Most were never united with their families."

is noted this decision happened at a town meeting on March 14, 1757. Notable in this is that there was only the one 6.5 acre lot included. It is likely the southerly parcel of land of 11 acres became part of the Muster Field or was sold off outright by the town perhaps to pay for the meetinghouse expansion and plastering or additional funds to send to Rev. Cotton. It is unknown why the town waited a year to complete the transfer to Patten unless there was decided a period of "probation" due to his being young. I suspect their rental of it to Joseph Dunbar proved to be pretty lucrative. This property is said to contain the house and buildings, and the description includes a "garden" and possibly an orchard, and all of these were on the NORTH of the road. 263 This decade closes out with a larger church building, a joint tenant ownership of the meetinghouse with the town, a smaller ministry lot for the new pastor, and an ongoing time of war to the north and west. The town and church community were entering a time of uncertainty. The town did try to be charitable to those in need in the 1759 provision of a poor house in Halifax. 264

²⁶³ Plymouth County Land Records, Book 44, Page 241. See also PCLR, Book 44, page 7 for comparison of the deeds. As to the house's proximity to the road, on the deed it states "where my house is".

Halifax Town Records, Book One, Page 98, "voted the slectmen shall provide a work house for the poor if they should be occasion and let them to work." This topic will be revisited several times in the 1820's to procure a poor house and poor farm but without success. After 1840 it was not brought forth as a topic (Halifax Town Records, Book 3. 1827 – 1855)

B: THE STAMP ACT and REVOLUTIONARY WAR PERIOD: 1760-1790

The first three years of this decade was centered upon the progress of the French and Indian War with that progress becoming increasingly British. The War ended in 1762 and Peace of Paris was signed in 1763, and soon thereafter the Eastern parts of Canada, Florida and the Island of Granada transferred to British control. In a sense this war eliminated France as a World Power and as a sea power also. The French threat to the colonies had ended. The French and Indian war as well as the Seven Years War both served to add to the Colonists' motivation to become independent. (More so from Virginia North, and particularly in New England.) It was an economic decision of King George III (came to the throne in 1760 266) that began the difficulties. It was decided that the colonies should bear some of the cost of the French and Indian War, and so taxes were levied on certain goods in the Colonies. The seeds of political dissent began to accelerate

²⁶⁵ "Frontier settlements like Deerfield and Northfield were long in peril of the French and Indians, but tenaciously held lonely outposts on the edge of the northern wilderness. Little colonization was possible in what is now Vermont until the power of New France was broken on the plains of Abraham" <Footnote in resource "The growth of American Protestant denomination is therefore tied up with the irregular expansion of the whole seaboard frontier. New England was contained by an indefinite Canada and New York...." History of American Congregationalism, by Atkins and Flagley, page 95, and note 6.

²⁶⁶ When King George II dies on October 25, 1760, it is likely every church bell in the colonies was rung, including that of the Halifax Church. Remarkable High Tories: Supporters of King and Parliament, page 90.

<u>Timetables of History</u>, by Bernard Grun, page 351-2 There were several themes of change that covered this period of 1750's into 1780:

^{1&}gt;Theme 1 = Period of tremendous "distraction, disruption and decline", <due to Pre-War stress and tumult>

^{2&}gt; Theme 2 = Political crisis extending from Stamp Act to Jefferson's (Enlightenment) philosophy and secularized thought.

³> Theme 3 = Political views gained priority and thus legal values more center stage than religion –

^{4&}gt; Theme 4 = Many churches reconstituted themselves and changed significantly

^{5&}gt; Theme 5 = Adjustment to church-state relationships brought about a new "denominational" value of all religious views.

Religious History of the American People by Sydney Ahlstrom, page 442.

and the arena of New England was a perfect crucible for the fires of revolution. To quote "The debates about ecclesiastical policy, elders, parsons, associations and synods, which now seem inconsequential, were far more that a dress rehearsal for the Declaration of Independence, the Revolutionary War, and constitutional conventions. For these contestants fought their little battles with heavy guns. " 267 The churches were rapidly getting on board with this ideal of independence. In 1760 there were 262 "congregational" churches in Massachusetts.

Furthermore there were sermons preached on "muster days", "Thanksgiving" and other special days. Most of this sermonizing has the characteristic of legalistic and political overtures denoting God as sovereign and supreme in all affairs to the point of being inviolable. This rhetoric sought to manage public opinion and assuage views that ran counter to the dislike of the "nuisance taxes", and eventually the act of rebellion itself. 269

"No clerical group. Before or since, had more opportunity for influencing public opinion upon the entire conduct of the common life of the colonies.... their theology was legalistic. God was sovereign and His laws should be supreme in all affairs, sacred and inviolable. ...God and Man are bound together by a covenant relative of mutual rights and duties..."

The fact that the clergy were the "scholarly men" of their community gave them a position of wisdom. Of the 271 clergy in Massachusetts Congregational Churches in 1776, all but three were college graduates.

By the mid-1700's there were growing tensions between the Colonies and Britain. ²⁷² The Excise Tax, the Stamp Act and other

²⁶⁷ History of American Congregationalism, page 115.

Historical sketch of the Congregational Churches from 1620 to 1848, by Clarke, 1858, By 1770 there were 294, plus 11 Episcopal, 16 Baptist and 18 Quaker., Pages 191 and 193.

²⁶⁹ Ibid, page 116.

History of American Congregationalism by Atkins and Fagley., page 116

²⁷¹ Yearbook of the Congregational Churches of Massachusetts, year=1877, "Historical Survey of Churches, 1776-1876" by Rev Increase N. Tarbox, DD., Page 31 194 were graduates of Harvard, 62 from Yale, 11 from Princeton, 1 from Dartmouth and three were not college grads.

²⁷² Of note the contrast in Political sermons in this 10 years span of 1760-1770. In election and other sermons the clergy in New England generally thundered against King Louis and his slaves "Liberty, property and happiness were all at stake. 'Better die than to be enslaved', was a well used axiom in sermons and rhetoric. Churches were recruiting stations against any invasion of liberty." History of Congregationalism, page 119-120.

rather inept Parliamentary attempts to tax the colonists was the tinder and spark for the explosion. In essence these "set the pulpits on fire" and it was a fire that could not, once ignited, be put out. ²⁷³ These taxes created further protests as an infringement of liberty and served to jell the colonists under the ideal of liberty. On October 28,1767, in a Boston town meeting there was drawn up a list of British Goods, mainly luxury items, which were to be boycotted after December 31. the purpose was to achieve a repeal of the Townsend duties. ²⁷⁴

The chief Tory sentiment was among the "wealthier Quakers, older Lutheran clergy, and pacifistic German sects, as well as Anglican laity and clergy". The 1760's generally were an ongoing shift towards loyalism across the spectrum of religious bodies. ²⁷⁵ In general the piety of the churches was waning and being replaced by the political sentiment. ²⁷⁶ By the mid 1770's this number of churches had risen to

²⁷³ The list of "taxes" imposed is formidable to include: The Stamp Act, the Sugar Act, Revenue Act, The Custom's Collecting Act, and Tea Act to name a few. There was also the "Declaratory Act" which asserted the supremacy of the British Parliament in making laws for colonial possessions. The Shaping of American Congregationalism, by Von Rohr, page 199-200. On March 22, 1765, Parliament passed the Stamp Act to become law in America on November 1. This declared a tax "upon every paper, commonly called a pamphlet, upon every newspaper..., every advertisement, to be contained in every gazette, newspaper or other paper,....It taxed almanacs with a tax on each printed item based on the number of pages." Each colony was to have a Stamp Official, appointed by Britain, to oversee the sale, distribution and use of stamps." Debating Issues in Colonial Newspapers: Primary Documents on the Events of the Period by David A. Copeland, (Greenwood Press, Londonb2000), page 105 The Tea Act spurned revolts. The well known Boston "Tea Party" of December, 1773. There were actually town "tea parties". The lesser know one was in Edenton, NC on October 25, 1773 when the Edenton Ladies Patriotic Guild made the promise "Ye Ladys will not promote ve wear of any manufacture of England until such times that all acts which tend to enslave our native country be repealed." (page 316-7)

²⁷⁴ Chronology and Documentary Handbook of the State of Massachusetts, by Robert Vexler, ed, page 11.

²⁷⁵ Religious History of the American People, Vol. I, page 440.

²⁷⁶ "We are prepared to expect, not only a suspension of Zion's growth, but an eclipse of her former glory, — a decay of piety in these lately revivalist churches." <u>Historical sketch of the Congregational Churches from 1620 to 1848</u>, by Clarke, 1858, Chapter XIV "1750-1760", page 186. "... that there had been a falling off from the strictness which characterized the first settlers of New England.... As compared to "our day (eg 1858)" the moral sentiment of that age was of lofty tone. Moral Christians, both public and privately, was of firmer texture, more fibrous, tougher to bear sudden storms, …", Chapter XV "1760-1770" Page 194.

316 in Massachusetts. ²⁷⁷ The rise of Unitarian and Baptist Churches created both defections and splits within churches. "Between 1767 and 1776 several churches in SE Massachusetts left the Congregational Fold and either became Baptist or Unitarian. (Included in this were churches in Freetown, Hull and Plymouth). Furthermore, the dogmatic view of the formation of a church and hiring of clergy at the origination/ formation of a town was beginning to change. As Clarke notes "the reader... must have noted a gradual departure from the old way of church extension... It was now becoming a custom for the new comers, who might or might not be the original purchasers... to defer the meetinghouse-construction question till the plantation was incorporated into a town... (5-10, 20 years later) "Irrespective of the mention in the original town warrant.

In 1765, Halifax had a population of 556 people. ²⁷⁹ Most of these people were clustered around the various business centers and prior groupings of families mentioned (see Section 2 of this study). The area around the Meetinghouse and town center was also growing as a settlement area of its own right. The meetinghouse was in need of repair in 1764 and the town voted to "repair the meetinghouse this summer coming", and voted that Capt. Samuel Sturtevant, Jun., and Ebenezer Tomson should be the committee to repair the meetinghouse and voted "to have latches to each door of the meetinghouse ". ²⁸⁰ The support of the "ministry School" also was part of the town's support and in 1765, £130 was to support the Sunday School. In 1766, this support amount rose to £160. ²⁸¹

Rev. Patten seemed to be frustrated with the church and with the general laxity that pervaded the people of the community. In 1761, while the War was still going on, he instituted a day of Fasting and religious humiliation to promote a revival of the religion. There also remains a sense here that the laxness of the community of faith was tied directly to the process of the war's success or failure. 282 This must

²⁷⁷ IBID, page 202.

²⁷⁸ IBID, page 202.

Vital records of the Town of Halifax, MA to the end of the Year 1849, by George E. Brown, transcriber, <Massachusetts Society of Mayflower Descendants, Boston, 1905> 280 Halifax Town Records, Book One, page 112.

²⁸¹ IBID, page 115 (May 30, 1765). And page 118 (5/26/1766).

²⁸² CR, Book One, page, 133." May 17, 1761, the Church being stopped after meeting, voted that Thursday the 28th instant be kept as a day of religious humiliation, fasting, and prayer to humble ourselves under the hand of Providence in the sickness and mortality

have also been a challenging time for this minister as there is a hint of trial in the Town Records. The town specifically voted "not to assist Mr. Patten in Prosecuting one person that has injured his name or character". ²⁸³ Rev. Patten petitioned the town to be dismissed as pastor at a meeting on February 3, 1766, after asking the same from the church (date ??) but both bodies denied his request jointly. ²⁸⁴This sentiment continued until Rev. Patten's decision to again formally dissolve the pastoral relationship on June 22, 1766. This request was refused. Indeed the unrest due to the British taxes were clearly a factor as Rev. Patten, in one of his sermons given at the occasion of the repeal of the Stamp Act in the Fall of 1766 on Thanksgiving day, lambasted the oppression of the people as much as the people's laxness about their faith. 285 A month later Rev. Patten again asked but this time to form a "council" of local churches to give some further deliberation to the matter. 286 This council met on August 6th and was reported at a subsequent meeting of the church on August 14th. The dismission was to

that prevails in this town to ask the removal of this judgment and to intreat for the revival of religion and the outpouring of the divine Spirit." The sentiment parallels that of the entire region. Globally looking at the entire timeframe of 1750 to 1790, it was a "time of signal and melancholy declension. The public mind was engrossed by the French War, by the causes, progress and results of the Revolutionary struggle, and by the establishment of a new form of government. "Historical Survey of Churches 1776 and 1876", by Rev. Increase N. Tarbox, DD, , published in the 1877 "Yearbook" of the Congregational churches of Massachusetts, page 34.

²⁸³ Halifax Town Records, Selectman's Records, Book One, page 106 dated Aprill 23, 1761.

²⁸⁴ Halifax Town Records, Book One, page 115, "Voted to concur with the church vote in NOT dismissing Mr. William Patten from his pastoral office". In the same meeting it was also offered (but not passed) that 'to clear and excuse all persons of this town with their estates that are uneasy with Mr. Patten from paying rates or being rated towards the support of the Rev'd Mr. William Patten during the time of his ministry amongst us they entering their names with the town clerk within ten days from this day and the place they chose to go to..."

Also "...put to vote that we are free and willing that Rev. Wm. Patten should be dismissed from his pastoral office upon such town meeting to his settlement as shall appear.... And reasonable unto a committee mutually chosen by Mr. Patten and the town for that purpose... "<19-, 14+>

²⁸⁵ Digitized copy of the original in the Halifax Congregational Church Archives.
²⁸⁶ CR, Book One, page 134, "July 31, 1766: The church being met, the following voted were passed: ...whether the Church will choose a committee to join with the Pastor in representing a council to be convened at his desire on August 6; the circumstances of this Church and the reasons of the Church's refusal to consent to their Pastor's dismission from them."

take place after another 4 Sabbaths. ²⁸⁷ The recorded letter about Rev. Patten sheds some light in an overview of the situation:

"We the Church of Christ in Halifax, having several years enjoyed the/learned, orthodox, and godly ministry of the Rev. Mr. William Patten, and he, apprhending it to be his duty on account of our divided and contentious circumstances to discontinue his ministry among us; he now desires a dismission from his pastoral relation to is and also a recommendation to the North Church in Lebanon, that he may unite with them as a member in holy Fellowship. We grant both these requests, and we recommend him to said Church or to any. other Church, as HIS brother whose conversation has been as becomes the Gospel, And we acknowledge it a great blessing that we have enjoyed his pastoral labours so long, viz. for better than nine years; in this time we truly found him a. diligent, zealous, faithful minister of Jesus and have great reason to be humbled before God for our own unfruitfulnes;:: vis. for God's correcting rod in removing him from us, we desire him: still to pray for us, wishing him all blessings temporal, spiritual and internal." ²⁸⁸

It is likely this controversy and problem arose within the contentions of a small group within the church. The center of this was Captain Josiah Sturtevant. Sturtevant, wanted to "revive the discipline of this church". In his petition to the church he sought to say that children that are baptized are "under the watch and care of the church" and are subject to the discipline of the church. Furthermore, that the Covenant be read publicly on the Lord's Day and that the duties and sins thereon be read (by the Pastor) and briefly explained. Also to find a "fit person" to inspect the "morals of the church members and baptized persons, and that it should be their office to enter complaints against such as walk disorderly." (He suggests Deacon Cushman, Messr's Ebenezer Fuller, Anthony Waterman, and Noah Tinkham perform this duty.) Also that this petition be referred to a gathering of pastors (a council). 289 Also in 1762, Rev. Patten was charged by Mrs. Abigail Drew that he "delivered erroneous doctrine" within a sermon several weeks prior. After much deliberations, the church decided the complaint had little merit. Still. Mrs. Drew continued to be absent from worship, and at a meeting on April 21, 1763, Mrs. Drew was compelled to church to give her reasons. In essence she reiterated the reasons given the fall beforehand. She adds that Rev. Patten had changed his notes when he re-read them to her in the prior council meeting. The church continued their view that Mrs. Drew's complaint did not create reason to be

²⁸⁷ Notably in a subsequent vote was the vote to give a recommendation for Rev. Patten to go to the North Church in Lebanon, CT. This was agreed to. CR, Book One, page 134.

²⁸⁸ CR, Book One, pages 134-5.

²⁸⁹ CR, Book One, Pages 135. It seems that Sturtevant's request was turned down by the churches invited to form a council as reported in the subsequent 12/17/ 1760 meeting notes. Sturtevant tried again to get the Halifax Church to compel a council to be formed but this time the church turned down the request.

absent. Furthermore she was charged with malicious gossip and this was proved sufficiently. Add to this a third charge of lying and this as well was proved. It is likely this issue continued to ferment in the background.

On October 27, 1763, there was a global revision suggested to become the polity of the church body. These sweeping revisions were passed:

1>The church choose a number of serious, judicious and exemplary of their number to inspect the morals of the persons under their watch and care.

2> These persons shall join with the Pastor in visiting and discoursing with all that have or shall have fallen into scandal.

3> These persons with the Pastor have the power to call offenders before them, also evidences, and to proceed to the hearing of causes;...

- 5> That if a person accused appear innocent upon a hearing of his case then the charge against him be dismissed. And if a person appear to them to be guilty, then the accusation, the evidence and the parties defense be committed to writing, and in a true light laid before the church for them finally to determine the cause.
- 6> This way the church may be saved much trouble "the hearing a cause will require but little time or pains compared with what is now required."
- 7> This is agreeable to Acts 15:6
- 8> In this way the it is probable by the Divine Blessing that offenders might oftentimes brought to a sense of their offense and an acknowledgment of them, without any trouble to the church; and likewise many contentions and difficulties might be removed and healed without public scandal to any. ²⁹⁰

The need for this type of action and activity shows how difficult things may have become. This is further evidenced in the deliberations of a meeting on March 28, 1765. In this meeting several groups that were not attending church were addressed: a> Josiah Sturtevant, Jonathan Ripley, Moses Inglee, John Tilson, Noah Tinkham, and Samuel Fuller were there to respond to the charges and had written the information by letter some six months prior. (10/18/1764) They were found guilty of Breech of Conduct by a church vote.

b>Mr. and Mrs. Drew shared a paper dated 12/5/1764, plus an additional one signed by 8 members dated 12/11/1764, plus a third one signed by nine members on 3/12/1765. These letters petitioned for a council to hear the various dissatisfactions and grievances,

²⁹⁰ CR, Book One, pages 97-99

whether the church will choose a committee to form this "council".

This was all agreed to.

This dissatisfaction was a continuous issue for Rev. Patten and so this difficulty continued to move forward into the Summer and in July, 1765, the date for the council was set for August 20th, 1765 at the house of Rev. Patten. The charges against Rev. Patten were dismissed but with a reprimand. ²⁹² The aggrieved folks were approached to be welcomed into the communion of the church. Although this grievance was formally handled, it still was not settled, as one member of the dissatisfied, Josiah Sturtevant, continued some "sabre rattling" against Rev. Patten. This continued into early 1766. One sentence in the February 25 meeting exchanges brings out the core of the issue against Rev. Patten, specifically in a complaint against Hannah Ripley, Josiah Sturtevant said "you do not like me because I don't like you should have a drunken minister,". 293 This gives rise further to the reason's for Rev. Patten's eventual resignation being "due to health reasons". After Patten's departure, Josiah Sturtevant shared his letter of recantation with the church, in which the church allowed he and his compatriots back to full communion. 294

²⁹¹ CR, Book One, pages 99-100 The possible reason for this not being jumped on in the winter of 1764/5 was the severity of the weather. January into march was bitter cold with much snow. RI had a sustained low temperature of –6. Cold weather persisted into March with a 2 day blizzard of Destructive winds, and deep snows. <u>Early American Winters: 1604-1820</u> by David Ludlum. Page 60. Another notable one on Easter weekend wrecked ships from NC to Maine and had 2 feet of new snow

²⁹² "...the Pastor was acquitted of the several charges brought against him by the dissatisfied, but at the same time faulted for some bold, rash and impudent expressions, ..." CR Book One, pages 101.

²⁹³ CR, Book One, page 103. Refer further to the Pastoral Registry in the Appendix section to read further on Rev. Patten's alcoholism and it's impact..

²⁹⁴ "We- acknowledge that it-has been a day of great temptation with us, wherein we are sensible that our corruptions have been rich stirred, and as we are bound by a solemn covenant with this Church, to walk in holy fellowship with them, arid have for sometime past withdrawn from their communion, and several of our Brethren are offended with us for our-conduct, we would say it is very possible we may have erred from the rule of duty in our conduct, and wehein we have done so we ask Christian for giveness, as we desire oiso to for give all whom we apprehend mayy have injured us and desire that all past things controverted may be forgotten, and to walk in charity for the future. Josiah Sturtevant, Jonathan Ripley, Samuel Fuller, Moses Inglee, Nathan Tinkham, John Tilson." Church Records, Book One, pages 137-8. Notably, Deacon Tomson, Messr's Joseph Dunbar, Ebenezer Fuller, and john Waterman should sin the dismissal and the recommendation requested.

Rev. Patten's energies did bring some fruition. During the first six years of the 1760's there were 43 baptisms ²⁹⁵ and seven admitted into membership. ²⁹⁶ Rev. Patten continued to live in the parsonage after the termination and in September of 1766, the selectmen were charged to approach Patten to try to agree on some use of the house and the potential release of it. ²⁹⁷ In the conclusion, Rev. Patten surrendered the deed to the parsonage and headed for CT.

The church in the interim period felt the need to take some time to decide what was next and appointed Deacon Tomson will be the clerk of the church while there is a pastoral vacancy. Also Deacon Tomson and Messr's Dunbar and Waterman be given the task of calling meetings if need be. This would be the case throughout the remainder of 1766. The Town of Halifax seemed to press the church for more action. In September, 1766 they voted to supply the pulpit for six months and they also chose Noah Cushman, John Tomson, and Daniel Dunbar as a committee to provide a minister for supply, and voted further that Esqr. Croade was to keep (board) the minister "as cheap as another man, and that he be a committee to ...provide a place." 298

The interim period was filled by two preachers; Ephraim Briggs and Samuel Angier. In February, at a council led by Rev. Conant of

²⁹⁵ Robert and Abigail Waterman (ch of Samuel and Mary), Robert Waterman (s of Joseph and Patience), Sarah Cushing (d of Noah and Hannah), Mary Bearse, Salah, Isaac, Zenos Bosworth (ch of Joseph), Lydia, Llemuel, and Samuel Fuller (ch of Samuel and Elizabeth), Hannah Allen (d or Micah), Abagail Briggs (d of Ebenezer and Abagail), Nathaniel Croade (s of Nathaniel), Eunice Fuller, (d of Ebenezer), Gamaliel Hatch (s of David and Desire), Absolom Holmes (s of Elizabeth and William), Ferdinand and Bonini Hall, (Ch of Elizabeth and Abner Hall), Abigail and Ebenezer Inglee (by Rev. Shaw) (ch of Moses), Jonathan, Jacob and Molly Loring (ch of Ignatius and Bathsheba), Sarah, William and Ruth Patten, (ch of William and Ruth), Rebekah Ripley (d of Zerviah and Jonathan), Josiah, Hannah, Foster, and Lois Sturtevant (Ch of Josiah and Priscilla), Seth, and Thomas Tomson (ch of Thomas, Jr.), Moses and Rachel Tomson (ch of Zebediah and Zerviah), Susanna, Eliphalet and Nathan Tomson (ch of John and Betty), Huldah and Eliphalet Waterman (ch of Eleazar and Alice), Timothy and Judah Wood (ch of Judah and Hannah),

²⁹⁶ Hannah Cushing (6/29/1760), Ruth Dunbar (8/1761), Lois Fuller (4.24/1763), Jenny Leach (5/29/1763), Mary Bearse and Elizabeth Bearse (9/25/1763), Micah Allen (9.7/1766). Of note are the undated names of Mercy Tilson and Mary Sears whose names were imbedded in the listing within the original records and were likely included but undated. This brings the potential number to nine. CR, Book One, page 140ff.

²⁹⁷ Halifax Town Records, Book One, Page 118. (September 22, 1766). And again on February 23, 1767 (page 123).

²⁹⁸ Ibid, page 118.

Middleboro (First Church), the church body in Halifax was asked if they felt ready for securing their next pastor. Likewise the town leadership also was asking. It seems the search was in the direction of Mr. Briggs as on February 23, 1767, "the town voted to concur with the church vote in the call of Mr. Ephraim Briggs of Norton to the work of the ministry in Halifax and there were 36 votes in the affirmative and there was one in the negative". A few incentives were added in a meeting on march 23. 299 At a subsequent meeting on April 6th, (1767), Rev. Ephraim Briggs was called to settle in Halifax. His letter of recommendation came from the Second Church of Norton, MA. And he was currently living in Norton, MA. Rev. Briggs agreed and since the agreement was on the same day, he was likely in the vicinity visiting his in-laws, the home of Deacon Robert Waterman, whose daughter he had married after graduating from Harvard in 1764. It is reasonable to note he was likely already a locally known person.

²⁹⁹ Ibid, page 122, these were likely monetary and use of the parsonage on top of the previously agreed £ 133 6shilling and 8 pence for settling paid over the next 2 yearsm and an additional £ 60 per year salary, use of the town's wood lot and use of the town's cleared land for farming. On a meeting on April 6, use/"possession" of the parsonage was given by the town for the coming year.



His 33 year tenure would take the church through tumultuous times. Seven churches were invited to attend and participate in the ordination of Briggs in Halifax on April 29, 1767. The town agreed to board those who traveled to come to Halifax. It is unfortunate that the church records for the tenure of Rev. Briggs is quite scant. This was a tumultuous and challenging time for church, community and country. We can still glean some fertile clues from other sources, especially the Town Records and Selectmen's Records of Halifax.

³⁰⁰ CR, Book One, Page 147-148.

³⁰¹ Rev. Porter Preached, Rev. Angier gave the charge, Rev. Shaw gave the Right Hand of Fellowship and Rev's Shaw, Conant and Porter conducted the Laying on of Hands.

The longstanding production of iron for use as well as charcoal all made Halifax important in the scheme of things. One major source of iron ore was the Monpossett Ponds where yearly contracts were awarded to those who wished to extract the bog iron for smelting in Fuller's furnace (and elsewhere). ³⁰² There was also some digging in the ministerial lands (wood lot) controlled by the town. (1782). ³⁰³ It is likely these furnaces continued unabated through the Revolutionary War period and beyond. Notably, the town voted to NOT build a powderhouse (armory) to keep the town stock. ³⁰⁴

The town's interest in good education remained at a high mark. A schoolmaster was sought to teach at each of the three existing schools in Halifax. The interest was for the day-to-day upkeep of the church for in 1771 it was voted to again repair the meetinghouse. The aging structure needed patching at each end, and the roof needed patching as well as the "torn" side doors. Caleb Sturtevant and John Bozworth and Seth Bryant were the committee to both inspect and see that it was done. This decision took over a year to be done. To accomplish this in a time of scarce funds, the town sold some pews to the highest bidder. Turther aesthetic additions were decided as it was voted to "color the doors and window frames and boardwork of both ends and far side of the meetinghouse on the outside and that John Waterman, Reuben Tomson and Judah Wood were chosen a committee to

³⁰² Annual stipends were given. For example on March 8, 1762, it was voted that Noah Cushing shall be allowed to have all the iron "oar" from Monpossett Pond he can take for one year. <u>Halifax Town Records</u>, Book One, page 105.

³⁰³ Ibid, page 201.

Halifax Town Records, Book One, page 153 (7/24/1774)

³⁰⁵ Halifax Town Records, Book One, page 124. "Town shall have a schoolmaster for Reading and Writing and Cyphering ... Voted that the schoolmaster shall keep 1/3 at Monpossett Schoolhouse part of the time, 1/3 at the schoolhouse in the middle of the town, part of the time, 1/3 at the schoolhouse near Ebenezer Tomson third part is to be kept. Voted that school shall be kept but nine months."

³⁰⁶ Halifax Town Records, Book One, page 136 is the initial address to the need for repairs (3/15/1771) with the evaluation and committee chosen on May 20, 1771 (see page 138). Eventually in September the committee and town settled on the following repairs: Repair the Great Doors, singles replaced in several places, put in new window frames (9/30/1771) Page 139. This repair was amended the following August that only one side (the "back side" of the roof was to be done. (page 140 – 8/27/1772).

³⁰⁷ Specifically the two front seats in the women's gallery to make 2 pews, and 2 hind seats in the men's side and on the woman's side in the body of the seats below to make pews on that floor. (Halifax Town Records, Book One pages 142-3 for specific purchasers, prices paid and other details of the sales) (dated 5/22/1772 and 8/23/1772).

complete it." Reuben Tomson was instructed that he "should batten the east end of the meetinghouse above the beams within the side and to patch the Great Doors" 308 This gathered support of the money to pay for renovations may also accent another use in animal control. Funds may also go to pay bounties on crows and squirrels, etc. 309

The divisions between the supporters of independence and the loyalists to the King were growing more vehement in the late 1760's and early to mid 1770's. Conflict was inevitable. As noted before, in 1766 the dreaded Stamp Act was repealed but the next year in 1767 came a new list of Taxes on glass, tea, drystuffs and paper to name a few. The following year the Massachusetts Assembly was dissolved for refusing assist in the collection of taxes. Furthermore, New York and Boston were refusing to quarter British troops in the cities. Similar situations were happening all up and down the Eastern Seaboard. This period of time was the first concentrated use of printed media as the number of newspapers sprang up in the years prior to the conflict to support both sides of the debate over liberty and the British.

³⁰⁸ Halifax Town Records, Book One, page 140.

³⁰⁹ Halifax Town Records, Book One, page 143 and 145, "voted to give a bounty of 8 pence a head for all crows killed in the town of Halifax the year ensuing, the heads to be carried to the selectmen" "Voted 8 pence a head and 2 coppers for squirrels, blackbirds and red wings ..."

³¹⁰ Timetables of History, by Grun, page 355-6.

^{311 1704-} First Newspaper in Boston - weekly/ single sheet/2 sides

 ¹⁷¹⁹⁻ on
 **
 Boston Gazette
 Pro Colonist

 1721-1727
 New England Courant
 Pro- Colonist

 1734 – 1775 **
 Boston Post Day
 Pro- Tory

 1735 – 1775 **
 Boston Evening Post
 NEUTRAL

^(**) These papers wrote a great deal about the Stamp Act and other taxes.

In 1761, Samuel Adams (writing as "Populous" in the Boston Gazette on 3/14/1751 said "There is nothing so fretting and vexatious, nothing so justly terrible to tyrants, and their tools and abettors as a free Press".

Also in the Boston Gazette (10/3/1761) a Liberty Song "Not the Glitter of Arms nor the Dread of Fray; could make us submit to their choice for a day; Withheld by Affection, on Briton, we call; Present the fierce Conflict, which to render you Free".

³¹² Debates raged in Boston and surrounding towns were invited to participate: "voted to chose a man of a committee to act in the town's behalf at the convention at Fanuel Hall in Boston on the 22nd instant Voted that Deacon Tomson should be a committee man to go to Boston as agent for the town to answer to the selectmen of Boston's letter". Halifax Town Records, Book One, page 127 (4/21/1768). Halifax decided to NOT send any representative to Boston for the years 1767, 1768. 1769 (page 130), and 1771 (pg 132).

continued to ramp up until censure in the 1770's by Britain. The first flashpoint happened in 1770 at the "Boston Massacre". This served to deepen the intertwining of "Covenant (that is God's Covenant as ours) and Liberty" and let this be a regular theme in the preaching of Congregational pulpits. The political scenario was also entering the topic and themes of the messages shared. The churches were struggling as there was a scarcity of clergy to use. The main reason was the draw away of people who may become clergy. This was due to the impact of the French and Indian war drawing away competent people. In fact this dearth of clergy was also due to the ministers that volunteered as chaplains during the conflict to care for the dying, to inspire the living and to live in the camps with the soldiers and keep morale high for the conflict. The emotional toll was tremendous even after the French and Indian War and into the early to mid-1770's. 314

As to preaching, there is "scarcely a parish in New England where there does not exist some authentic story of what the minister of that day said, in sermon or prayer, by way of exhorting the people to resist the invasion of their rights, and calling on God to confound and cut off their invasions. The thanksgiving and fast-day sermons which had been present, abound in Patriotic Appeals of the most pointed character. Even the Sabbath Services were not infrequently spiced with respect to the same. "Rev. Phillip Sidney in 1775, says from his Boston Pulpit, "It is an indispensable duty, my brethren, which we owe God and our country, to rouse up and bestir ourselves as being animated with a noble zeal for the sacred cause of liberty, to defend our lives and fortunes, even to the shedding of blood..." With rhetoric like this, by

As noted in an oration delivered in 1817, reviewing the pre- War period, "In America this religion may be possessed, pure and enjoyed unmolested. In America the bounties of Heaven are united with the blessings of the earth. And if her citizens continue to preserve the one and abuse not the other, the Republic will stand - the glory of the world --- "An Oration presented before the students of Brown University in the College Chapel, July 4, 1817, in commendation of the Anniversary of American Independence, by Benjamin Allen (Providence, Wheeler Printers, 1817).

A Historical Sketch of the Congregational Churches in Massachusetts from 1620 to 1858, by Clarke, pages 204-5.

³¹⁵ IBID, page 206 and 208.

Also, the "election sermon" was a clear exposition of Divine Law in its application. ~Rev. William Gardner of Roxbury (now Jamaica Plain) in a sermon of July 19, 1775 notes "before announcing his text, professes his zeal for the cause of liberty and bespeaks 'The most candid allowances from so respectable of audiences, as off my knowledge is

1775, the situation had progressed to the point of anticipating the necessity for declaring independence and constructing a new government. A 1774 Boycott of British goods was already in place and working. ³¹⁶ This boycott in Halifax also was expressed in not sending the provincial dues to Boston on January 2, 1775 and keeping it in the town treasury. Funding soldiers was likely the money's intended future use. ³¹⁷

It is important to ask why the Halifax history initially seems somewhat subdued in comparison to other towns with respect to the "Liberty rhetoric". and why the notes of the church seem so strangely sparse in recording. Also why there is not a single meeting around the rhetoric of the potential for liberty. The reason in my view was that Halifax had a share of Tories in town. Marshfield was the center of toryism in the SE part of the state, but there were clusters of them in various towns, in particular, Plymouth, Taunton and Halifax. It is unknown as to the total number but Marshfield alone the number stood at 300+. Halifax was a place of refuge after the city of Boston was evacuated by the soldiers in 1776 and some came to Halifax to await the outcome of things. ³¹⁸ In 1776 the total population of Halifax was 672.

surpassed by my zeal, considering that the last should predominate now, that the times call for vigorous, unabating exertions' one needs to remember that the battle smoke has just rolled away from Bunker Hill, and that Boston is still in possession of British Troops... We should certainly rebel against the sovereign of the universe in his providential dispositions..." Ibid, page 206-7. Also Shaping of American Congregationalism, by Von Rohr, page 202. In a February 7th Town Meeting (Kingston), enough arms were voted to arm 33 men. The selectmen of several towns (Plymouth, Duxbury, Pembroke, Hanson, Situate, and Kingston) went to the Provincial Congress to protest "armed forces being placed among them", referring to the British troops in Marshfield. They advised the congress to keep a watchful eye on those who "are aiming at the destruction of our liberties." Kingston and the Civil War, an essay by Gerald Barclay, page 4, footnoting History of Plymouth, Norfolk, and Barnstable Counties, page 262. In later 1775 Kingston was requested to send a representative to the General Court (ib Boston- pro-Royalist) and refused, sending a representative to the Provincial Congress in Watertown instead. Likewise Halifax sent no representative in 1773, 1774., 1775, 1776, 1777 and 1778. (Halifax Town Records, Book One, page 147, 154, 159, 161, 175 and 184 resp.).

Nathaniel Ray Thomas, the Mandamus Counselor was in Marshfield and came to

³¹⁶ Timetables of History, by Grun, page 358.

³¹⁷ Halifax Town Records, Book One, page 154 "voted that the Provincial moneys now in the collector's hands be paid into the town treasury and kept there until further orders from the town."...."voted that the minute men draw out for military exercises shall have pay for two half days in a week..."

The specifics of this time period are drawn from the record of the Town of Halifax. In overview business went on.

A story is recorded of a confrontation as a result of the tensions between the "defenders of Liberty" and "supporters of the Crown". This is the same one denoted humorously as the "Marshfield Blunderer" who was severely taunted by the colonists in July, 1774. The story is as follows:

"In the month of July in the year 1774, about seven hundred persons from different parts of the county assembled in Marshfield, and marched to the dwelling of Mr. Thomas, to endeavor to compel him to resign his commission of mandamus counsellor. Arriving here they were told that he had gone to Boston; however they searched his house, and put the family under oath, administered by a justice of Pembroke, who was present, and they solemnly declared that he was absent.

Another, Abijah White, who had been the representative of the town in the General Court, and a government man of great zeal, but of little discretion, carried to Boston the celebrated Marshfield resolves, censuring the whigs, and caused them to be published, which drew upon him their wrath, and he sunk under the burden of general ridicule. He was obliged to flee to the protection of the British in Boston, to rescept the fury of the whigs, and here in remuneration for his services, the English General appointed him superintendent of a turnip field, which had been planted (where now is the Boston Latin School,) by the troops to furnish themselves with vegetables for the sick, the town at that time being deprived of all intercourse with the country without.

319 Vital Records of the Town of Halifax, 1905,

Halifax, MA, initially after the evacuation as a safety measure. Drawn from the internet: http://216.109.125.130/search/cache?p=Rev.+%22+Briggs%22%2C+MA%2C+Halifax&prssweb=Search&ei=UTF-8&fr=slv1-

 $[\]frac{msgr\&x=wrt\&u=www.usgennet.org/usa/ma/state/revwar/duxbury.html\&w=rev+briggs+ma+halifax\&d=ZXjEi0VuN6RC\&icp=1\&.intl=us$

This proved scarcely consistent with the dignity of the Marshfield loyalist.

The mob sometimes acted with indiscretion. though it is not known that the town on any occaison forced upon these enemies of their liberties any unwarrantable punishments. Some, it is true, were compelled to sign recantations of sentiments under the liberty pole. The following account is given* of the treatment of a Halifax Tory, at the hands of some of the furious whigs. One Jesse Dunbar by name, having bought some fat cattle of a mandamus counsellor in 1774, drove them to Plymouth for sale. The whigs soon learned with whom he had presumed to deal, and after he had slaughtered, skinned and hung up one of the beasts, commenced punishing him for the offence. His tormentors, it appears, put the dead ox in a cart and fixed Dunbar in his belly, carted him four miles and required him to pay one dollar for the ride. He was then delivered over to a Kingston mob, who carted him four other miles and exacted another dollar. A Duxbury mob then took him and after beating him in the face with the creature's tripe, and, endeavoring to cover his person with it, carried him to counsellor Thomas' house, and compelled him to pay a further sum of money. Flinging his beef into the road, they now left him to recover and return as he could. When he was received from the Kingston mob, he was put into a cart belonging to Mr. Wiliam Arnold. By the command of Capt. Wait Wadsworth, he was first allowed to walk by the cart; but while some of the boys, who were collected in great numbers, were dancing around him. he tripped some of them up with his feet, which so irritated the people, that they placed him again in the cart with renewed violence; and soon again transferred him to another ox cart, which carried him

and finally tipped him out in front of the counsellor's door." ³²⁰

It was distinctly a time of travail for Tory and Colonial. Fortunately the 1770's were a time of reasonable weather as the challenges to the Colonists may have been multiplied. ³²¹ The other story of import involved a soldier from a detachment in Marshfield who was hidden by the residents of Halifax. This story is of particular note as it had the potential of igniting the conflict of the Revolution, and potentially the initial "shot" of the Revolutionary war could well have been happened in Halifax, rather than elsewhere. The saga may be a bit legend, but has the core of a valid story.

That story is as follows as told in an 1840 Historical narrative by Asa Tomson:

....., an event took place in the town, between the citizens and five of the British soldiers, which to all appearances, would have rendered Halifax instead of Lexington the place of the memorable shot, where the first blood was spilt in the revolution. Had it not been for the mild counsel of the clergyman, MR. Briggs.

³²⁰ IBID (same website as in Fn #270) also reiterated in <u>Of Tea and Tories</u> by Cynthia Hagan Krussel (Marshfield Bicentennial Committee, 1776) pages 9-10. For a Tory viewpoint of this situation See <u>Remarkable High Tories</u>: <u>Supporters of King and Parliament In Revolutionary Massachusetts</u> by William H. B. Thomas (Heritage Books, <u>Bowie</u>, MD, 2001) pages 26-28.

³²¹ Only one pre-Revolutionary War winter storm of note is found in the records. In March of 1772 a series of severe snowstorms covering March 5 – 20th and an additional storm on April 2-3 set a number of records. Five feet of snow fell in 16 days! It was accompanied by high wind and cold temperatures. <u>Timetables of History</u>, by Grun, "1772", and details in Early American Winters by David Ludlum, page 60.

And if that wasn't enough to add to the apocalyptic expectations of the expected conflict, there Two <u>significant earthquakes</u> in the area with destruction of buildings, October 29, 1727, and Nov, 17, 1775. (There were more before that: 1638, 1658, 1663) Nathaniel Ray Thomas of Marshfield writes to a friend, "...I think it an infinite mercy of God, that we survived the last night's tremendous Shock which we had been most sensible affected with, for one of my Parlor Chimneys was shook down..." <u>Remarkable High Tories</u>, by William B. Thomas, 2001, page 83.

The circumstances attendant on this event were these, a Mr. Thomas, one of the king's mandamers council had fled from Marshfield to Boston for protection by the British; he obtained a company of British soldiers to go to Marshfield and protect his house and property from the apprehended depredation of the whigs. While the soldiers were at Marshfield, one of the men deserted by the name of Taylor, and came to Halifax. He was a cordwainer by profession and hired himself to Thomas Drew at the south part of the town. Daniel Dunbar, who kept a public house in the center of the town, was an adherent to the British cause in this context, who wrote to the commander of the company at Marshfield, that Taylor was in town, and might be easily taken. The commander in consequence of this information, detached a corporal and four men to go to Dunbar and receive directions to take him. Two were to go on foot and three on horseback. The distance was about 16 miles, the men were to stand on foot in the forepart of the day, and the horsemen to start early the next morning, so to meet at Dunbar's by ten o'clock in the morning. The two on foot feigned themselves deserters from the company at Marshfield. On their way to Halifax, they learned there was a training of the minute men at Plympton, they concluded to turn aside and see them exercise. When the minute men learned they were deserters they were exceedingly pleased. ~ They made many inquiries respecting the British Army, and the pretended dissention gave them a flattering account of their own cause and their own attainments in the military exercises. They said the British army would not be able to conquer the country, and that a large share of then would desert. Every mark of attention went there, and no rite of hospitality was re(fused). ~ after they had been at Park's tavern a while, they were unable to accomplish remainder of their contemplated journey that night, their limbs refused to perform their wanted office; however by morning, their limbs freely en(dured) their accustomed service and they arrived at Dunbar's in time for breakfast. In adjusting the ??? of the day,

the two footmen, who the day before had declared themselves deserters, should go to and with their delusion keep Taylor at bay, till the horsemen could arrive. To prevent their making a mistake, by taking a wrong road, Dunbar gave each party a written direction. The men found their way without any trouble. But the horsemen, when they came to the meeting house searched for their directions but could not.... But they were to..... saw mill dam and drew lived in the second house. They concluded to go forward and make inquiry. Instead of taking the south road they took the north road; and they inquired for a saw mill: they were directed to the one in the north west of the town, in short, they visited three sawmills besides the right one before they arrived at Drew's.

Doctor Allen who lived a few rods to the east of the meeting house overheard the conversation of the horsemen, he immediately prepared to give Taylor notice. In taking bypaths, he arrived at Drew's shortly after the footmen. The Doctor revealed the secret to Drew, and Drew secretly revealed it to Taylor. Taylor placed such confidence in his old companions and pretended deserters, he could not be prevailed on to believe the report of the doctor, till the horsemen made their appearance, he then fled to the swamp which was near at hand and there kept secreted until his pursuers had departed. They thought it probable that Taylor had gone to a neighboring house for shelter, they repaired to the house, and in authoritative language demanded Taylor. This son of Liberty at once convinced these unwelcome intruders that the appearance of red coats embellished with the instruments of death would not affright him or be a guarantee to any improper conduct in this house. WRITER NOTES "see extra leaf" but none exists >

Having failed in this expedition, these mermydons of British tyranny returned to Daniel Dunbar's in a close column. The news of their proceedings spread far and wide with the rapidity of the wind. Sylvanus Bartlet and Peres Bradford who belonged to the minute man company happened to be the first in

Plympton, who heard what these pretended deserters had done, instantly assumed they military equifage and made for Halifax meeting house. Here they met when it was their appointment to town Halifax, ~ while on their way it so happened. When the Plympton road united with the British were returning, they fell in with the British at the junction of the roads; the British ordered them to surrender, and they found themselves under the necessity so to do. They were carr(ying?) prisoners to Daniel Dunbar's. The people coming in in every quarter armed with guns, axes

and clubs, so before sunset there were more than five hundred people assembled. Variations were of the opinions advanced, and projects proposed. Many were for surrounding the house with



combustibles, and burn it with all who were in it; we had two friends in the house, the enemy had five plus Dunbar and his family. The British considered their lives in danger and made proclamation that if any violence was used they would kill their prisoners. At this crisis of the scene it was proposed a committee wait on Mr. Briggs the clergyman for his advice. Mr. Briggs said, blood, especially at this time, he recommends the committee deliver the two men, the committee would guarantee their peaceable return through Halifax toward

<text broken off......> ? <Marshfield > 322

Original Transcription and text in the archives of the Halifax Congregational church. Another version if found in the <u>History of Plymouth County</u>, By H Hamilton Hurd, 1884, page 1130. also <u>Loyalists of the American Revolution</u>, by Lorenzo Sabine (Kennikat Press, Port Washington, NY, 1864) pages 397-9

It is clear that Rev. Briggs was interested in the events of the town and it's involvement in the efforts of liberty but he had to walk a careful line as both sides were likely represented in the congregation in Sunday. Still the country was moving towards war.

On April 19, 1775, the famous "Lexington Alarm" was heard and locally the four companies of local militia reformed and reorganized. One central mustering area was in Middleboro, and as mentioned the Minute Men both in Plympton as well as in Middleboro. 323 Congregational clergy preached "political sermons" on days other than Sunday at public fasts, thanksgiving days, militia training, and civil elections and was deeply influential on shaping and empowering public opinion. 325 One other impact of the start of conflict was the exodus of loyalist ministers as well as the volunteering of parish clergy to serve as chaplains. Overall it was noted that the start of the Revolutionary War was also a time of "religious depression" with church membership plummeting by 10% of more. Revivalistic fever and enthusiasm was at a low ebb. 326 I would surmise the same is true for the church family in Halifax.

Within the debate of support versus non-support of the cause of liberty, Halifax did side well with the cause of independence from Britain. This is added to by declarations made by Josiah Sturtevant, Jr.

³²³ History of the Town of Middleboro, page 117ff.

John Soule was in the Minute Men company in Middleboro (First Company) in 1775. In 1776, several Halifax Church folk were involved: Mostly a Privates in the same First Company of Minute Men.

³²⁴ Ichabod, son of William Tupper living several miles away from Middleboro, hearing what had taken place, got up in the middle of the night and hurried to his father's house, and rapped on the window and shouted, Father all the bells are ringing between here and Boston, and we are free! we are free!" The old man jumped out of bed and rushed to his window, and throwing it open, shouted at the top of his lungs, "The angels will sing for joy!!!" Ibid, page 124.

Samuel West addressing the Massachusetts House of Representatives on May 29, 1776, says "the sacred cause of liberty, armed revolt is morally justified. Rulers are ordained by God in Scripture to promote the common good; but when rulers become tyrants they cease being the ordinance of God." The Living Theological Heritage of the United Church of Christ by Barbara Brown Zikmund, Volume 3, "Colonial and National Beginnings" (The Pilgrim Press, Cleveland, OH, 1998), see the sermon of Rev. Samuel West on page 163 ff.

³²⁶ <u>Religious History of the American People</u>, by Ahlstrom, Vol. I, page 442-4. This was country wide, with the exception of the deep south.

and Daniel Dunbar of Halifax who had accepted the commissions of the crown and had to recant their position. Josiah Sturtevant is a name we are familiar with in the various disciplines that were brought to bear in the church towards his father. On September 17th both men submitted similar statements,

"I, the subscriber, do Promise and solemnly engage to all people now assembled at Halifax, in the county of Plymouth, on the 17th Day of September, 1774, I never will take, hold, execute, or exercise any Commission, Office or Employment Whatsoever, under of By Virtue of, or in any manner derived from any authority, pretended or attempted to be given by a Late Act of Parliament, Entitled an Act for the better Regulating the Government of the Province of the Massachusetts Bay in New England. Furthermore, I Own and acknowlege that my Conversation and Behavior to the Sons of Liberty, also with regard to the Ministers of the Gospel, has been very abusive to my brethren and Friends in this place, for which Offense I ask their forgiveness, and beg that they would resume me into their fellowship and Friendship again. About 300 people requiring it, I signe my name." <Josiah Sturtevant>

As soon as the alarm from Lexington was heard the citizens lined up to enter the time of war. The following chart shows the registry of people who enlisted in Halifax. In comparison to the membership list of the Halifax Church it is clear that a high percentage of those who enlisted were also members of the church. Furthermore, On May 31 a third provincial Congress was convened in Watertown, meeting for several weeks. On June 29th it was resolved that 13,000 coats needed to be made/ provided as soon as may be for each non-commissioned officer in the Massachusetts Forces. Plymouth County was to furnish 1,054 with the town of Halifax responsible for 24 of them. <Internet site referring to the Minutes of the Massachusetts Congress. (Residents were advised to kill no more sheep unless out of necessity)>

³²⁷ This is quoted in <u>History of Plymouth County</u> by D. Hamilton Hurd, 1884, page 1130-

OPPOSITE POINT: This statement of allegiance of Dr. Sturtevant is countered by a quote from Lois his wife, hearing him on his death bed On August 8, 1775. "My dear husband departed this life in Boston at 55 years where he was driven by a mad and deluded mob for no other offense but loyalty to his sovereign. God forgive them...., buried August 21, 1775, Old South Church Cemetery, Boston, MA". < Quoted in the Charted Genealogy of the Sturtevant family, cited by Paul and Anna Sturtevant to Rev. Wadsworth. 6/28/2007>

REVOLUTIONARY WAR SOLDIERS-

KEY=

- 1= Enlisted April, 1775 in the Continental Army for 8 mo in Roxbury.
- 2= Enlisted Summer, 1775 in the Continental Army in Roxbury.
- 3= Enlisted December, 1775 in the Continental Army, served in NY for 1 year.
- 4= Enlisted December 1775 to January, 1776 in Roxbury and Boston.
- 5= Enlisted on January 30, 1776, in Roxbury or Boston.
- 6= Enlisted August, 1776 in Boston for 5 months.
- 7= Enlisted in 1776 in Rhode Island
- 8= Enlisted in 1776 in Bristol, Rhode Island
- 9= Enlisted in 1776 in the Continental Army, served in NY for 5 months.
- 10= Enlisted in July, 1776 and served in "Quebeck" for 5 months.
- 11= Enlisted in August, 1776 in Boston and served for 5 months.
- 12 = Enlisted in December, 1776 in Bristol.
- 13= Enlisted in 1777 for 3 years
- 14= June 1777 in the Continental Army for 3 years
- < UNDERLINED> = Member of the Halifax Congregational Church
- X = Died during the conflict

Lt Jesse Sturtevant - 1,3

Sgt Thomas Drew - 1

Sgt Josiah Tomson - 1, 3, 14, X

Cap Richard Bosworth - 1, 3, 14, X

Drummer Elisha Faxon - 1, 3, 14, X

David Briggs - 1, 12

Isaac Sturtevant - 1, 3

John Briggs, Jr. - 1

Nathan Tinkham, Jr – 1
Ezra Drew- 1
Noah Fuller – 1
John Sears – 1
Corp. Richard Briggs – 1
Francis Wood – 1, 4

Samuel Faxon -1, 3, 13

Zebediah Tomson, Jr. -1, 3, 14,Chipman Fuller - 1, 9 Zadok Fuller - 1, 9 Isaac Drew -1, 6, 8, 12Nehemiah Besse (? Bearse) - 1 Nathan Perkins - 1, 12 Jonathan Cortis (Curtis?) -1, 3 Ezekiel Palmer - 1, 3 Oliver Holmes - 1, 12 Samuel Palmer - 1 Elisha Faxon- 1, 14 Isaac Sears - 1, 4, 13 Thomas Cushman - 1, 4, 13 Caleb Leach -1, 3, 4, 13Andrew Bearse, Jr.- 1, 3, 4, 13 Samuel Parris - 1, 3, 4 Matthew Parris - 1, 4

Jabez Waterman - 1, 4, 5,	Thomas Tomson – 12
Seth Waterman - 5, 8, 13	Hosea Dunbar- 12
Elijah Leach- 5	Peter Tomson – 12
Elisha Waterman – 5, 12	Nathan Tomson – 12
Edward Sears, Jr - 5	John Tilson – 12
Sylvanus Leach – 5	Edward Sears - 12
Isaiah Forrest – 5, 7, 12	Benjamin Parker – 12
Jonathan Porter – 5, 6	Thomas Fuller – 12
Jonah Waterman – 5, 7	Lemuel Barns – 12
Joseph Waterman – 5	Ephriam Tinkham- 12
John Waterman - 5, 7	Barnabas Briggs – 12
James Thomas - 5	Bavid Hatch – 12
Consider Pratt – 5, 14, X	Micah Allen – 12
Ephraim Samson – 6, 12, 13	Stephen Bryant – 12
Daniel Tomson - 6, 12	John Tomson, Jr. – 12
Solomon Inglee – 6, 12	Noah Tomson – 12
Gideon Soul – 6, 12	Zadok Tomson – 12
Ebenezer Tomson 2 nd -7, (Sgt.) 12	Isaac Sturtevant – 13
Ebenezer Tomson 3 rd – 7	Thomas Palmer – 13
Jabez Sturtevant – 7	Thomas Palmer, Jr. – 13
Church Sturtevant – 7, 12	Isaac Cushman – 13
Simeon Sturtevant - 7, 12	Ephriam Doten – 13
Isaac Waterman – 7, 12	Loring Tomson – 13
Ichabod Hatch – 7, 12	Avathar Wilson – 13
William Perry - 12	Joseph Matthews – 13
Josiah Parris – 7, 12	Caleb Holmes – 13
Ezra Tomson- 7	Allen Faxon – 13
Asa Tomson - 7	Leonard Joel – 13
Martin Dorsin - 7	Nathaniel Holmes – 14,X
John Forrest - 7	James Tilson – 14, X
Thomas Tomson, Jr - 7, 13	Prince Witheral – 14, X
Jabez Hall - 7	Home Sears – 14
Gameleil Bryant – 7	Joshua Farmer – 14, X (Former)
Elijah Leach - 7	Joseph Tilson – 14, X
William Waterman -12	SLAVE- A slave owned by
John Levitt, Jr. – 12	Caleb Sturtevant - 14, X
Obadiah Lyon – 12	,
Benjamin Bosworth - 5, 8	
Sylvannus Samson - 8	
Holmes Sears - 5 12 V	

Holmes Sears - 5, 12, X

Asa Bearse - 8

Seth Sturtevant - 8, 13

James Harlow - 8

Caleb Cushman - 8

Eli Bosworth - 8

Isaiah Tinkham - 8

Joseph Bryant - 8

Jacob Chapman – 9 (Chipman)

James Woods - 9

Joseph Tomson - 9

Judah Wood - 12

Sgt Samuel Sturtevant - 12

John Bosworth- 12

Benjamin Cortis - 12, 13

John Waterman 2nd- 12

Jacob Soul - 12

Isaac Tomson - 12

Thomas Drew - 12

John Drew - 12

Timothy Wood - 12

Adam Tomson - 12

Ichabod Tomson - 12

MEMBERS IN THE CONFLICT = 70

MEMBERS Who DIED = 2; Josiah Tomson and Elijah Faxon. 328

³²⁸ These numbers gleaned from History of Plymouth County, by H H Hurd, paged 1130-1133. 135

Of Particular interest is the entry of the soldier "Slave" do designate a man who was a slave to Caleb Sturtevant. Caleb actually had two slaves named "Bristol" and "Dinah" as early as 1757. Also so did Deacon Robert Waterman in 1760. And so did Capt. Croade in 1741. The earliest slave in Halifax was not African but an Indian owned by Peter Daniel who was likely enslaved prior to the town's founding. So, Slavery did exist in New England, although not at the levels of the Southern States. Anti-Slavery sentiment was building and by the time of the Revolution, this ideal had some momentum. In fact in January, 1774, a bill passed both houses in Massachusetts but was rejected by Governor Hutchinson on March 8. His (British) successor also was approached and likewise refused the bill. The next battle front was the courts.

When the siege of Boston was concluded a number of British Loyalists began to evacuate the area. In March, 1776, 1,100 were evacuated from the Boston area to Halifax, Nova Scotia.³³⁴ In time the estates of the Loyalists were sold at auction. Of note there was a "liberty pole" in nearby Duxbury used for the punishment of Loyalists as some were taken there to make them recant their

³²⁹ http://www.rays-place.com/marrage/middlebor-ma-m.htm

Halifax Town Records. Book One, page 99 dated March 10, 1760, "voted the town would not excuse Deacon <Robert> Waterman from paying rates for his Negro the year past."

Halifax Town Records, Book One page 408, vital records listed show the following: "Capt. Croade- Negro woman child named "Violet". Born April 28, 1741.

³³² IBID, page 408 "The Children of Peter Daniel's Indian Man and Rebekah his wife: Joseph Daniel was born 3/4/1735; Patience Daniel was born Jan 31, 1737; Marey Daniel was born Mat 23, 1740."

³³³ SLAVERY: As early as 1770 the first case of a servant suing a master: James (servant of Richard Lechner in Cambridge) brought action against his master for detaining him in bondage. Numerous other suits were brought between 1770 and 1775. ON the eve of the Revolution, one slave owner wrote: "Know all men by these presents, that I Jonathan Jackson of Newberryport, county of Essex, gentlemen in consequence of the impropriety I feel, and having long felt, in holding my person in constant bondage – more especially at a time when my country is so warmly contending for liberty every man ought to enjoy ~, having sometimes promised my Negro man Pomp, that I would give him his freedom... I do thereby liberate, and set him free; ... June, 1776.

"It is possible this "slave" of Caleb's may have been under the same sentiment. The 1790 Federal Census shows no slaves owned in Halifax by that year. Federal Census of the US: 1790, "Massachusetts" (Washington Printing Office, 1908) page 169.

Of further interest as the War progresses, Lt. Thomas Kerch wanted to form a "colored regiment" to fight in the Revolutionary War. I suspect the best sentiment of the day comes from an epitaph not far from Lexington, MA. On the gravestone if the following: God wills us free, Man wills us slaves, I will as God wills, God's will be done!"

The Colored Patriots of the American Revolution by William C. Nell (Arno Press, NY, 1958) from a pamphlet released in 1855 by Robert F. Wallcutt., pages 41-43, 49, 100.

³³⁴ Close to 70,000 left during the war or soon after. Religious History of The American People, Vol I, page 447.

loyalties, and others were brought to Plymouth and jailed there. 335 Of further note was the shipbuilding industry in Kingston. "The very first navy vessel built for service in the American Revolutionary War was built in that town (Kingston) and launched in he Jones River, named for the Captain of the 'Mayflower'". In addition, Cannon were fashioned there to outfit ships for the fight. 336 In June, 1776, the previous center of Tory settlement, was the first town to declare independence. (On June 19, 1776, Marshfield declared publicly it's independence!!, the first in the country to do so.) The prior listing of soldiers and their battle involvement shoes that even for a small town the level of involvement is quite high. I would hazard to say that the Tories within the Halifax lines would have either recanted or fled

The signing of the Declaration of Independence on July 4, 1776, spread very rapidly throughout the area. When the report reached Boston, the bells of all the churches were rung and the news spread from town to town. 338 (A full copy of the declaration was placed in the Halifax Town Recordbook – Book One, page 162-169)

On Sunday, July 7, 1776 the Declaration of Independence was brought to Halifax and a copy of that was transcribed into the records of the town. The

the town. 337

³³⁵ Of Tea and Tories, by Krussell, pages 15-16, 18ff. By 1778 there was passage of the Act of Banishment in the Colonies and in 1779, the Act of Confiscation, which in effect allowed the sale of the property of the Loyalists that supported the Crown and had fled.

³³⁶ In <u>Cranberries and Cannonballs</u> by Fredrika A Burrows, 1976, page 41, we find "Foundry near Titticut Bridge – order for cannon – 10 Feb. 1779, "You are requested to proceed to Titticut to prepare the metal from the common ore for creating twenty twelve pounders for the ship Protector,"

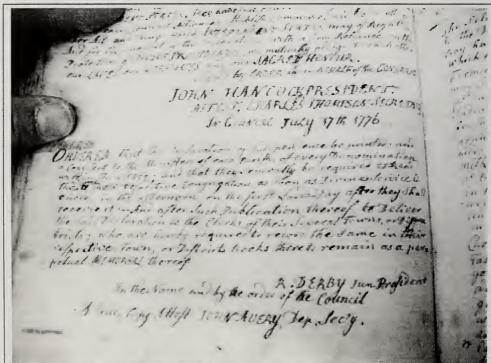
note due to notoriety is the Dunbar Family, of which there were parents and seven or eight (young to middle-age children) living in Halifax, having moved in 1736 from Hingham. The treatment of the Family was made legend by oral lore and noted earlier in this narrative. The family was noted as such "Joseph Dunbar came to Halifax in 1736 <acc. To <u>History of Hingham</u>, Vol. II, page 495,7,9>. Daniel Dunbar (b. 4/1/1732 in Hingham) was an ensign (and flagbearer) in the Halifax Militia. In 1774 "had his colors demanded of him by the mob, some of the selectmen being this chief actors. He refused, and they broke into his house, took him out and forced him upon a rail, (for 3 hrs). He was dragged and beaten, and gave up the standard to save his life. In 1776, he went to Halifax, Nova Scotia. The story of Jesse Dunbar was quoted earlier..." <u>Loyalists of Massachusetts</u>, by Jesse H. Stark (Jesse H Stark, 1910), page 421 "The Dunbar Family". Also in the militia was Lieut. Daniel Dunbar, . The only other name I found was a merchant named James Forrest who went to Boston and potentially a family with the last name Winslow. <u>The Loyalists of Massachusetts</u>, by E. Alfred Jones (Baltimore, The Genealogical Publishing Company, 1969) page 137 and 138.

³³⁸ Ichabod, son of William Tupper living several miles away from Middleboro, hearing what had taken place, got up in the middle of the night and hurried to his father's house, and rapped on the window and shouted, Father all the bells are ringing between here and Boston, and we are free! we are free!" The old man jumped out of bed and rushed to his window, and throwing it open, shouted at the top of his lungs, "The angels will sing for joy!!!" Ibid, page 124.

entire text was to be read in the churches

of all "denominations" "the first Sabbath, which was that day. The gathered men and women in the meetinghouse in Halifax gathered for morning and afternoon worship would have had read to them the text of the Declaration of Independence that day. This goes far to attest to the fact that this document spread through the area very rapidly as this transcription is dated only three days after it was signed in Philadelphia. Of note this declaration was read in the Halifax Church at the first instance of a gathered congregation. Halifax would throw it's "hat" into the ring of freedom of the colonies solidly on the side of liberty from England. (See following for the text as imaged from the town records.)

As the fighting slowly turned against the British, as contests in the Middle Atlantic and the South were being won, the ideal of liberty was realized and a



Order that the Declaration of Independance was to be read in all churches. Dated July 7, 1776. Copy of the full Declaration is transcribed into the Halifax Town Records, Book One, pages 162-164 (Page 164 shown)

³³⁹ With thanks to "chronologist" William Perkins of Halifax in pinning down the day for this date.

new and free nation was set apart.

Halifax had a town meeting in the meetinghouse on October 14, 1776, to chose representatives to form a new government. 340 In April of 1778 that new government was finally favorable (vote = 24+, 2 -) This process locally involved Rev. Briggs as well. 341 Each year from 1777 on the town appointed a committee to ascertain who has served and in what capacity from Halifax. Those that served in a certain capacity or duration were granted a tax abatement.342

Our efforts towards liberty had their challenges from the environment as well. In the winter of 1777-78, a tremendous outbreak of Smallpox in the The 2nd Oth of Christ in Ilynth to the Chi. in Hallage

Rev. How & Below?

Whereas our below? Brother, Dear Ellis Holmes, has
now his Settle above my your about y sefing of Significon from this Chi. to your, the Sort has
by Vita dispuis how to gow half Fellowship, and
the commendation to the Grace of God with you; and
the pray got to receive him as becometh James.

We pray got to receive him as becometh James.

Withing grace merry & piece may be ornultabled

To tests you, We fubferibe gown in the faith &

Gright June gt 1788

Fell outhing of the topol.

To the Rev. mr.

Gright

Gotte of the Chi of Cft in Hallefux

Membership Transfer for DEACON OLIVER HOLMES

dated June, 1788 <Halifax Cong. Ch. Archives>

Middleboro vicinity added to the death toll of the conflict. 343 Also in 1780 the weather took it's toll. In 1780 there was what's been titled the "Hessian Storm". Newport RI, had 18-20 foot drifts of snow and cold enough to make "Arctic fog", and the wind was strong enough to drive snow into the houses by whatever cracks in walls or doors there were. Soldiers froze to death at their posts

³⁴⁰ Halifax Town Records, Book One, page 170.

³⁴¹ Ibid page 187 (4/11/1778) This was subsequently laid before the town on July 26, 1778 (page 187 and 189). This discernment took some 1 ½ years to accomplish. In March of 1780 "Voted to chose a committee of seven to peruse the plan pf government and make objections... the Rev. Mr. Ephraim Briggs, Benjamin Parris, William Sturtevant, Moses Inglee, Cpt. Jessee Sturtevant, Isaiah Wood and Freeman Waterman were chosen as committee". (Ibid page 193-3/6/1780) and they voted in favor of the proposed government (5/27/1780).

³⁴² IBID, page 174 and 176. (3/17/1777, 4/11/1777, 6/2/1777). In this final meeting in 6/2/1777 an additional incentive of 150 "dollars" per man to fill up the quota for Halifax in the Continental Army and who would serve 3 years during the War. This is the earliest use of DOLLAR in the town records and church records.

³⁴³ <u>History of the Town of Middleboro</u>, page 575. This fear also was in Halifax . Noted in the Halifax Town Records, Book One, page 183 "Voted to set up an inoculation hospital in Halifax in case they can get a house suitable for that purpose.".; ."voted to leave it to the selectmen to get a house."

(British and American) and in Boston an entire oxen team was found frozen solid. The brig "Arnold" was blown completely ashore at Plymouth harbor. 344

Peace talks began in 1782, and in 1783 there was a peace treaty with Britain and Britain recognized the independence and sovereignty of America. ³⁴⁵ War-weary America could now get on with the task of forming a new society. Halifax can bury it's dead and begin to recast itself as a new community. As the church crossed it's 50th Anniversary it did so in a brand new society and it is monumental that the town's 50th Anniversary would also be America's Anniversary, July 4th. In Massachusetts there were 330 Congregational Churches. ³⁴⁶

Unrecorded was likely the many funerals that Rev. Briggs had to perform in this timeframe. The list reveals that two church members died, and 70 or so died in the conflict. (see previous list of soldiers) Town records do have the vital account of marriages from this timeframe in Book one. Few records exist of transfers of membership either.

The concluding seven years of this decade is a flurry of activity especially on the national level. The impact on the churches was dire. The population was centering its attention upon the formation of the new state. To quote Atkins and Flagley, "The Revolution had naturally speeded up the independent temper of the population and shifted centers of loyalty. Americanism began to displace provincialism. A new economic era was beginning. There was congressmen and presidents to elect. Politics of a pretty virulent type came into action. The churches and clergy lost in authority as they were seen in a new perspective. Hell began, very slowly, to be less vividly menacing at the terminals of village streets. Universalism became for a time a sort of catch-all for escapists from creeds they had come to hate, perhaps because they still feared them...

What became New England Unitarianism was the most intellectually sophisticated of these movements..."

This all hints at a new perspective about and with respect to churches. Between 1783 and 1800 No new churches were formed in Connecticut, and fewer churches were formed in Massachusetts and Rhode Island that in any decade in the prior 90 years. Within this scenario was the fact in New England some of the meetinghouses had been damaged or destroyed and their repair had to be generated from scarce sources already being taxed for reconstruction. The result of faith's suffering from the growing religious diversity, and the inroads of

³⁴⁴ Timetables of History, by Grun, "1780". A similar storm hit in 1786 in SE New England. Ludlum notes that in 1783, the average temperature plummeted in Feb, to –12 and remained for 7 days. Early American Winters by Ludlum, page 66, 68.

Timetables of History, by Grun, page 363-4

³⁴⁶ An Historical Sketch of the Congregational Churches: 1620 to 1858, by Clarke, page 217. There were also in 1783: 1 RC, 3 Universalists, 6 Quakers, 11 Episcopal, and 68 Baptist churches. ³⁴⁷ History of American Congregationalism, by Atkins and Fagley, page 129.

skepticism and so on, had caused church membership to decrease, and other fellowships to be divided. 348 Congregations either sought to recapture the old style harsh Calvinism that has been in place for the previous 150 years while others sought a new and more liberal approach. Sometimes these views collided within the came church body. 349 The Enlightenment has already corroded the Puritan ideal (on which New England Congregationalism has been built) Ahlstrom notes "The 'orthodox' churches were almost as thoroughly permeated by the tendency to rationalism and formalism, as those who they charged earlier with Armenianism ...", the widening rift between liberals and conservatives as well as a split within the Conservatives themselves (New Divinity (=Edwardian) vs Old Calvinists) would explode in the next decade and into the 1800's.

In the years between 1776 and 1799, as the battle for liberty was being fought and as the new society was being formed, the established church was being stripped of it's support and prestige. In 1776 and 1784 compulsory taxation for support of the clergy and the church was set aside. In 1785, the basic guarantee of religious freedom was enacted. 1n 1799, the old glebe lands were returned to the public domain. All of this plugged into the First Amendment to the Constitution. This Constitution was ratified in 1787 and the first ten amendments in 1791.

The Shaping of American Congregationalism, by Von Rohr, page 206-7. In 1784, Massachusetts wished to unburden those who paid taxes for "other churches" that were not a part of the Congregational realm within the "Act for Securing the Rights of Conscience" passed in 1784. Also quoted in Clark "... there came upon the people a heavy load of labor, expense, in rebuilding altars broken down by the ravages of war, and in restoring the suspended means of Grace." An Historical Sketch of the Congregational Churches in Massachusetts from 1620 to 1858, by Clarke, 1858, page 217 and 222; also "the large number of young men withdrawn from the pursuits of honest industry to a military life ~ liberated from all Sabbath and sanctuary restraint to be associated with unprincipled foreigners, schooled from their youth to despise sacred things and laugh at the Bible, and live a vicious life ~ ... that the war should have brought into New England a flood of corruption and errors in life and doctrine to which ordinary means of Grace would present a barrier... <eg. The desertion of the Sabbath, neglect of the Sanctuary and a disposition to evil....> Pages 219-220.

³⁴⁹ "By the end of the period, church membership had dropped both relatively and absolutely, so that not more than one person in twenty, or perhaps one in ten have been afflicted, in many churches membership itself became increasingly nominal. Tory ministers fled, Patriot ministers often had their labors interrupted, their facilities appropriated for military use, disastrously affecting even the training of clergy. "Enthusiasm" was sidely spurned and revivalism came to a temporary halt everywhere..." Religious History of the American People, by Ahlstrom, Vol I, page 443.

³⁵⁰ IBID. page 456.

³⁵¹ IBID, page 160; Massachusetts ratified the National Constitution on February 6, 1788, making it the 6th state in the union. <u>Chronology and Documentary Handbook of the State of Massachusetts</u>, by Robert I Vexler, Ed, (Oceana Publications, Dobbs Ferry, NY, 1978) page 11.

were members of the Constitutional

Convention to adopt the Constitution of the United State. 352 By 1790, the Population of Halifax had dropped to 664. 353

Another destructive force was the near collapse of the local economy due to the lack of ships for fishing. The Fishing industry that was so central to this region had to be rebuilt from the beginning. In the late 1770's and 1780's Massachusetts cod fishermen had their vessels refitted for battle as privateers and the British had confiscated them, looted them of the gear, (or weapons) or had taken the entire vessel. The fishermen had to rebuild with new ships and gear, and there was little to no capital to support this refit. Some ships were sitting aground and had rotted away over the 7-8 years to the point of nonrepair and uselessness even as parts for other potential vessels. Some were so antiquated that their usefulness was questionable. The entire base of the economy had to start at square "one". 354 Still the playing field was different. The social hierarchy that pervaded the social landscape in England with various class structures rigidly in place, did not seem to apply in America. William Thomas notes "...social hierarchy was not as finite and fixed or as clearly defined as in the New World as it was in the Old. It was far more fluid and flexible in the American Colonies than in the Mother Country, England. A man could rise (and of course fall) as a result of his progress in life. ... 355 On top of this the frontier was opening up and land speculation began to motivate some to purchase and sell land in Ohio. The Plymouth Journal and Advertiser of June 13, 1786 in an article titled "Ohio Adventurers" denoting a group of venture speculators, (5) from a variety of local towns including "Capt. Jesse Sturdevant. Of Halifax" calling for interested folks to assemble "at the house of Nathan Alden, Innholder, in Middleborough, on the first Tuesday of July next, at ten o'Clock in the forenoon..."356 Some of the lower population demographics were as a result of families moving to the frontier. Halifax continued to strengthen its infrastructure as in 1787 it was decided by the town to create and maintain five school districts and five schoolmasters. 357 The church also gained some new improvement as it was voted to pave near the meetinghouse. Specifically:

"Voted to pave the fore side of the meetinghouse with small stones and that the selectmen agree with some person or persons to pave it and say how far it shall

The History of Middleboro, page 542.
 Vital Records of the Town of Halifax, Mass, 1905,

Maritime History of Massachusetts; 1783-1860 by Samuel Eliot Morison (Samuel L. Morison, 1921), page 31

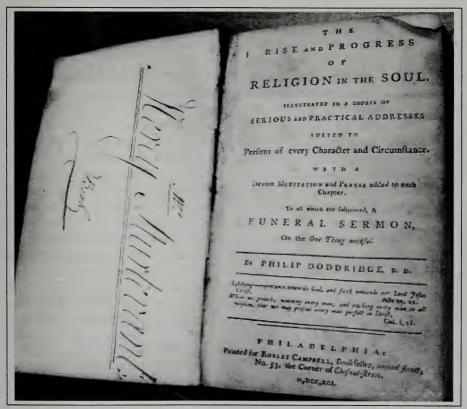
³⁵⁵ Remarkable High Tories: Supporters of King and Parliament in the Revolutionary Massachusetts, by William H. B. Thomas (Heritrage Books, Bowie, MD, 2001), page 98. ³⁵⁶ Plymouth Journal, Volume 2, Issue LXV, page 3.

³⁵⁷ Halifax Town Records, Book One, Page 230. (March 12, 1787)

be paved also to mend the underpinning and to paint it where it needed it." (November 30, 1789). 358

Commerce continued to dominate some of the town's social landscape and large projects were considered. In 1795, a canal was proposed from Monpossett Pond to Deacon Tomson's and this project was considered and re-considered over the next few years. 359

The faithfulness of the membership continued undaunted. The illustration of the 1791 Prayerbook of Mercy Sturtevant contains many readings to support faith and Christian endeavor. ³⁶⁰



³⁵⁸ IBID, page 238. These repairs were voted to be done on November 18, 1793 according to town records on page 249.

³⁵⁹ IBID, page 260 (May 25, 1795)

³⁶⁰ Original Book in the Halifax Museum, Susan Basille, Historian.

PART FOUR:

FROM SCHISM TO VISION:

1800 to 1850

B) 1790 - 1830

:DENOMINATIONALISM, ASSOCIATIONS AND REVIVALISM

The conclusion of the 1700's and the first decade of the 1800's was rife with challenge and changes. As the nation recalibrated it's political base in the formation of the new Constitution and the States also worked to ratify and put their mark on the new Republic, while the Congregational Churches had to find a new means of survival. 361 Their familiar base of popular dominance had been taken from them in the formation of the Republic under a Constitution that did not embrace state support of religious activity. The ability to Tax the entire town to support the church and minister had been taken away. 362 In the Halifax Church there was formed the "First Parish Society" in the 1780's (after 1786) to coordinate the support of the pastor's Salary, to collect the taxes to support the church society and to handle other expenses in the management of the meetinghouse.³⁶³ In this period there was also the rise of denominationalism, whereby the Congregational Church in New England, although most numerous and most parochial in the fabric of the towns, was forced to recast it's existence in the light of other faith communities becoming legitimized. Even more so this was the time period of the growth of the faith systems of Unitarianism and Universalism, the increase of "liberalism", as well as the evangelistic impact of the "Second Great Awakening" that would serve to wrestle with most churches in their belief systems. This loss of primacy in the community would aid in the need to forge coordinative bodies and groups both for missionary activity as well as polity and the strengthening of ministerial credentials (and in a veiled sense, ministerial orthodoxy) and congregational orthodoxy. The challenges to the Churches in this period was nothing short of global in scope. All of this would propel the churches into the 1800's ready to take on the numerous challenges

³⁶¹ The geographic boundaries of Plymouth County was revised in September of 1820. This was reported in specific in *The New Bedford Mercury*, Volume XIV, Issue 7, page 1 (New Bedford Massachusetts Newspaper) title – "from the Chronicle" dated September 1, 1820. Also Massachusetts was recast into new "divisions" for the purpose of selecting representation for the new US Congress. This is reported in *The Medley* or *The Newbedford Marine Journal*, Volume 2, Issue 36, page 1 "Sons of Massachusetts: Published by Authority: Districting Law".Dated July 14, 1794.

³⁶² This loss of primacy was part of a whole litany of losses experienced by the Congregational Churches in New England. Specifically:

¹⁷⁷⁶⁻ Compulsory Taxation for support of the clergy was set aside.

¹⁷⁸⁵⁻ Bacis guarantee of Religious Freedom was enacted in the Constitution.

^{1799- &}quot;Glebe" Lands of the church were returned to the public domain.

Religious History of the American People, Vol. 1. page 456.

³⁶³ CHURCH RECORDS, Book Four "First Religious Society Records, 1824-1883", page 4-5. This group met on the 1st "Monday at 1 PM in the Vestry, quarterly.

and opportunities that would present

themselves. This 30 year period, albeit difficult, helped to forge the independent-based Congregational churches of Colonial New England into the Covenant-based churches that balanced both the sanctity of the local church as the basis of faith, mission and polity, as well as the empowerment of coordinative and self-regulatory meta-bodies that served them. The "denomination" was being birthed.

The Second Great Awakening began in the 1790's in New England with scattered renewals and revivals of piety in various towns. The revitalization would not have had any vivacity if there had not been a growth of adherence to a variety of faith systems that were quite different that the orthodox churches. A "liberal" revolution in the late 1780's spurned a response from the orthodox churches. Gradually churches in Eastern Massachusetts seemed to gravitate towards more liberal faith stance, and the general weakness of the ministerial associations of the churches allowed this subtle change to happen unchallenged for the most part. It was in 1792 that these associations began to take on the licensing of candidates for ministry, in order the assist the churches in holding to a stronger orthodoxy. 364 This more liberal viewpoint affirmed that Christian life was a "continuous rational process of self-dedication", that the "difference between the 'communicant and non-communicant' was seen as undemocratic ...", and "The Lord's Supper was regarded as simple memorial", rather than a "sacramental means of Grace" or a "converting ordinance". Indeed the capstone was that Humanity "worked out his own salvation and suffered just deserts (as a free agent)". 365 This view continued to press orthodoxy and eventually was extrapolated into Unitarianism, which became in time one paradigm anathema of the orthodox faith. Two events seeded this polarization in Eastern Massachusetts; The recasting of Harvard University in the liberal faith (1803), and Jedadiah Morse's Coalition of men who would found a new school in Andover, Massachusetts, to became a rallying point for the orthodox faith in New England. This would eventually become Andover Theological Seminary. IN this period a variety of scholarly books were offered, like Samuel

Second Awakening CREATED and STRENGTHENED a rift between liberalism and conservatism in New England Churches. Attacks on the various "confessions" and concepts of God & humanity, the human-divine relationship, the Divine parenthood's benefit of "wrath" and numerous other flashpoints.

³⁶⁴ "Letters of commendation from experienced pastors, which young ministers would naturally take when going among churches as a candidate, gradually assumed the form and authority of credentials, till in 1790, the Convention of Congregational Ministers, virtually made them necessary, be recommending that only those bearing such papers from clerical bodies be admitted to the pulpit. Thus the business of testing the qualifications of a young man for the ministry silently and gradually passed from the churches to the clergy, where the sole responsibility now rests." An Historical Sketch of the Congregational Churches in Massachusetts, by Clarke, 1858., page 228.

³⁶⁵ Religious History of the American People, by Ahlstrom, Vol. I, pages 474-6. IN effect this

Hopkins' "System of Doctrines" in 1793,

likely the first systematic Theology in the country, and certainly on that is based on the Edwards' theology of the First Great Awakening. Locally to Halifax, was Nathaniel Emmons of Franklin, MA, who had at his rural church the tutoring of 87 students in ministry, who were strongly indoctrinated into orthodox point of view, and who learned to fight against Armenians, Universalists, Unitarians and a "whole diverse band of eighteenth century infidels." ³⁶⁶

The Awakening began in Central CT primarily due to some in Yale and multiplied mainly in the Baptist and Methodist groups initially between 1797 and 1801. This religious movement, although as powerful as the first Awakening had less ecstasy in service and sermon. The "fruits of conversion, moreover, were incontestably shown in renewed spiritual seriousness and reformation of morals. This helps most of all to account for the sustained character of the Second Awakening, and shows that the clergy were not being simply prudish in their gratitude for the prevailing sobriety" ³⁶⁷ Although quieter in format, this period was not less of a time of revival for the churches. It grew in solidarity, vehemence and directness as the more liberal faith grew in opposition as well in following and diversity. ³⁶⁸ Religious experimentalism began in the 1810's to include the commune based communities that began to flourish. ³⁶⁹

In the 1790's in Massachusetts, the Baptists lobbied hard for the disestablishment of the Congregational church as the taxation-based support for all populations in the towns, even members of the other churches. This separation of support was not passed in Massachusetts until 1833, until which

³⁶⁶ IBID, page 499. On page 501, Ahlstrom is noted to say, "The logic of Calvinistic piety was being transformed into a vast, complicated and colorless theological structure, bewildering to it's friends and ridiculous to its enemies."

³⁶⁷ IBID, page 506-7. ".... And to the calmness of the results was that the revivals were seen as the very fact, God's work Not Man's. The God who had spoken to Abraham was speaking to New England. The main street of any village led to Jerusalem the Golden. This was an exciting fact, yet the revivals were without the hysteria and commotion that had brought the Great Awakening into disrepute in many quarters...."

[&]quot;Within the period of 5-6 years not less than 100 and 50 churches in New England were visited in times of refreshment from the presence of the Lord" (New England Revivals by Robert Taylor (Boston, 1846), page V.

³⁶⁸ The infusion of "French Infidelity into the American Army during the Revolutionary War... The Consequences was a succession of revivals in various parts of CT and MA. Which though small in comparison,.. were of immeasurable importance in the subsequent influence.... It gave back.... it gave birth to those missionary movements... and brought into a being a whole family of benevolent societies. "An Historical Sketch of the Congregational Churches of Massachusetts, by Clarke, page 230-1.

³⁶⁹ Ibid, page 593 ff.

time The Congregational church stopped expecting support universally from the town tax revenues. Add to this the revivalism of evangelist Charles Finney. ³⁷⁰

Another facet in this complex picture was the added organizational groups put together in this time by churches to serve themselves in many ways. The Formation of Associations, Consociations and other formalized groups began to supercede the informal "ministerial associations" that had become somewhat ineffective, weak, easily controlled and non-consistent. "The General Association of Massachusetts Proper was formed in 1802/1803 and met annually with representatives from various Congregational ministers'

groups in MA in attendance. This group was Trinitarian Congregational in organization, and was one of the forerunners of today's MACUCC. The GAMP created the ABCFM in 1810. Over time, the GAMP grew in strength; it strove to be state-wide and became a rallying point for Trinitarian Congregationalists in the midst of the splits with Unitarianism. When Maine became its own state, the word "Proper" was dropped from its name In the early 1800's. but somewhat after the formation of the GAMP, Congregational churches began to form what was called CONFERENCES. The first of these was in Maine, if I recall correctly. They paralleled what we today in the UCC think of as Associations. For example, on the Cape, Congregationalists formed the Conference of Churches in Barnstable County in 1828 [forerunner to today's Barnstable Association of the MACUCCI. In the early 19th century, Congregational clergy in the BERKSHIRE ASSOCIATION of ministers strongly criticized one of their colleagues and his church for wishing to sever their relationship after a SHORT PASTORATE of only TEN YEARS? Called to meet with that church and its minister in a dismissing Ecclesiastical Council, those clergy noted that such "...quick changes made for spiritual weakness in both the community and the ministry."

....Today's MACUCC is indebted to the clergy and churches in BROOKFIELD and SURROUNDING COMMUNITIES on two counts? The Brookfield Association of Congregational clergy was formed on June 22, 1757--one of the earliest Congregational clergy groups in the Commonwealth. In 1802, this clergy Association initiated and led the effort to form the GENERAL ASSOCIATION OF MASSACHUSETTS PROPER. Years later, on June 13, 1821, this same Brookfield Association welcomed lay representatives from their churches into their membership, at which point the group's name was changed to the Brookfield Associational Conference. This new organization of clergy and lay church representatives was the FIRST ASSOCIATION [then called a "Conference"] in Massachusetts Congregationalism. In 1827, a creed was written for the churches in this Conference. In 1887, this Conference divided to form two separate organizations: the Brookfield Conference for area churches

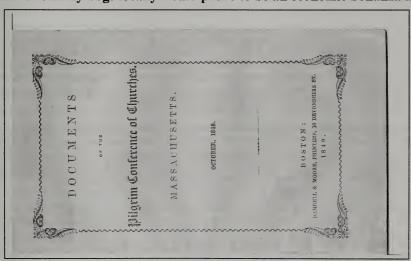
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³⁷⁰ Shaping of American Congregationalism, by Von Rohr, page 207

and their clergy and a Brookfield area

minister's group. Today, that Brookfield Conference is part of the CENTRAL ASSOCIATION, one of eleven such Associations in our modern MACUCC.

The town of Halifax grew throughout this period of time. In 1800 the population stood at 642 at its lowest since 1776, but grew steadily in the early 1800s³⁷² The industry of the region was still agricultural and industrial; as the iron furnace still received the iron sifted from the bog deposits. The primeval forests were likely gone by this point but shipbuilding was gearing up in nearby Kingston by the Drew Family, although charcoal production continued. 373 The Herring caught in the local streams were now regulated (1818-19) due to increased scarcity area wide and there was some attempt to get this lifted. 374 The cultivation of the wild cranberry plant began in the late 1810's into the 1820's in Halifax. The many bogs locally would prove to be an economic bonanza in years



Congregational Heritage of the Massachusetts Conference Rev. Dr. Douglas K. Showalter, (2002-2003,) According to Clarke, it was in July, 1802 that the General Association was formed "No General Associations were organized till a convention, held in Northhampton in 1802, agreed upon a basis-"and "recommended it to the 8 District Associations therein represented". Also "In spring of 1804, the Convention of Congregational Ministers- discussed the idea of a General Association further - 'to promote harmony in our churches to certain rules and modes of discipline in our churches, "An Historical Sketch of the Congregational Churches of Massachusetts, by Clarke, Pages 237-8.

³⁷² Vital Records of Halifax, Massachusetts, notes, in 1810 the population was at 703 and in 1820 stood at 749 !!

³⁷³ Large frigate battleships such as the Constitution were built in the 1810's. The massive anchor of the Constitution was forged in Kingston.

Reported in the New Bedford Mercury, Volume XII, Issue 31, page 2 (New Bedford Newspaper) dated February 19, 1819, Title – "Legislature of Massachusetts" Report dates this at February 1 in the article.

to come. 375 The period of 1798 to 1815

was full of weather challenges too ³⁷⁶ for example, in 1799 Halifax selectmen voted that "each person shall clear the snow from the road to make the road passable". ³⁷⁷The interconnectivity of the communities was improving. In 1821

375 CRANBERRIES -Native Americans dried them and mixed them with venison and melted fat to make small, portable trail cakes called pemmican - arguably the country's first convenience food, an early granola bar. They also used the berries to dye clothing and blankets and for a poultice so astringent it could draw infection from wounds. Despite their blood-red color, cranberries were considered symbols of harmony and peace. Some Native American religious leaders were known as Pakimintzen, or "Cranberry Eaters," who served the berries to consummate peace pacts at intertribal feasts. Colonial leaders followed suit, capitalizing on a vogue the American cranberry achieved in 17th-century London. In 1677, when King Charles II was angry at the colonists for making their own coins, the Massachusetts General Court ordered "tenn barrells of cranburyes" sent to appease the royal wrath. The Indians called the cranberry sasemineash (sharp, cooling berry). But Pilgrims supplied its modern name. Its delicate, pale pink blossoms and stamen reminded them of cranes, so they dubbed it "craneberry," later shortened to cranberry. New Englanders boiled the berries with sugar and ate them as a sauce, which became wildly popular. In a chapter of Joseph Thomas's Cranberry Harvest, historian Constance Crosby describes the sauce as "the great democratizer of American cuisine," because in the early 1800s, Yankees rich and poor "ate it cold at virtually every meal, with fish, fowl, meat and even lobster." In an 1808 memoir, a Frenchman who visited Boston complained about Americans' nonstop consumption of cranberry sauce, "vulgarly called cramberry sauce, from the voracious manner in which they eat it," he maintained.

Soon some enterprising Yankees began growing the berries commercially. The first was Henry Hall, a retired sea captain who owned a salt works in Dennis near a pond where wild cranberries thrived. He noticed that when sand drifted onto the vines, they seemed to grow bigger and juicier. Around 1816, he began transplanting wild vines to other sections of his property, which he cleared, sanded, and fenced, forming what he called "cranberry yards." They yielded a promising crop.

http://graphics.boston.com/globe/magazine/2000/10-15/featurestory1.shtml

 $\frac{376}{1798-99}$ = Long Winter with severe snows and wind on Dec. 2,8-9,11, 19 with severe cold (Charlestown = -11 degrees.).

1802- Gale wind and snow with 2-3 feet accumulated! Ships grounded in SE Mass.

1803 - Snow and wind in May!!

1804 - February 18-29 = Successive storms including A VERY SEVERE SNOW STORM ON THE $23-24^{TH}$ 2-3 feet of snow. Later that year in October (9th) there was what is called a snow Hurricane that began as heavy rain and switched over to snow and remained snowing solidly until the 13^{th} .

1805= severe and sustained cold (Below zero)

1807= severe cold in January of -16 or more., April Fools Day Storm = 2-4 feet of heavy snow. (Bridge in New Bedford was damaged by snow weight)

1810 = severe cold wave sustaining temps -7 or more for 4-5 days.

1811= Deeply cold for days with 12 inches of snow.

1815= Cold wave climaxes on January 31st with temps -15 or lower. Especially in E.

Massachusetts. In September there was "The Great September Gale" and it had a 18 foot storm surge into Rhode Island.

1816 "Year without a summer"- Snow in June; Frosts each summer month and crops froze all over New England

1817 - Feb - April - Cold and regular 10-14" snowfalls that piled up over time. .

Halifax Town Records, Book Two, page 5. The horrible winters of 1798 and 9 likely made this

the Taunton Stage traveled the

Bridgewater Path three times a week "through East Bridgewater to Plymouth" but by 1829 a new stage path that stopped in Halifax was begun (three times a week) going from Bridgewater on to Kingston and Plymouth. The mails were still slow. Halifax Mail arrived at the Plymouth Post Office and the letters retained until they were picked up. There was no "Rural Free Delivery" and no post office in Halifax. Received letters were listed in the weekly newspaper so people could go and retrieve them.

Into the heady mix of changes was the added complexity of the formation of "denominations". 379 As hinted before, the dominance and priority of the "congregational" church in New England was being disassembled. In it place was a catalogue of church types previously seen as inferior. The members of the Halifax Church, even though in a rural and small-church setting had to contend with these changes in status, in the overall position of other church bodies, and in the changing of the basis of faith expression itself. 380 It is important to realize the context in which our church existed was in tremendous flux, and the way of "business as normal" had to adapt. This period of time also embodied a collection of missionary-based organizations that gave a direction to the independent churches' outreach as much as it gave notice to others of the vivacity of this church group. The monopolistic Congregational outreach to the Native Americans became competitive with outreach to other groups and by other church groups such as the Baptists and Methodists for example. 381 There were also cooperative measures such as the American Home Mission Society (ecumenical), American Bible Society, the American Sunday School Union, The Lord's Day Alliance and the American Board of Commissioners for Foreign Missions are but a few major players founded in this period of time. This outreach spirit was a direct product of the Second Great Awakening's zeal to touch the world for the sake of Christ. Even the cooperative nature of the founding of Andover Theological Seminary was new with a set percentage of

edict be put forth. (The town would pay residents for this work).

see the *Old Colony Reporter* (Newspaper-Plymouth MA) Volume 1, Number 5, May 2, 1821, and Volume 7, Number 45, dated January 31, 1829 (started on December 8th, 1828).

³⁷⁹ Denominationalism by Russel E. Richey, editor, (Abingdon Press, Nashville, TN, 1977) page 109ff "In an essay titled "The forming of a Modern American Denomination", Ellwyn Smith says "The established meaning of 'denomination' until the nineteenth century equated it with any religious grouping; but between 1790 and 1840 it acquired a more specialized modern definition". In the Massachusetts Constitution (1780) it is found "...and no subordination of any one sect or denomination shall ever be established by Law."

³⁸⁰ In fact there were changes in Music in the church as choirs were coming to use with anthems and instrumentation. Hymns were being composed and used.

³⁸¹ The Society for the Propagation of the Gospel was actually formed as early a 1649 and in New England worked to support the education of the Indians; and continues in today in Canada due to a government grant received early on. It was reconstituted in New England in 1810. <u>Religious History of the American People</u>, Vol. 1, pages 504 and 514.

professors from Congregational churches

and so forth. ³⁸² Additionally in 1810, there was the genesis of foreign missions and the founding of the Massachusetts Missionary Society (This group had actually been active on a smaller scale since May, 1799 - ³⁸³). In the midst of this context of change, New England Congregationalists worked hard to maintain its provincial position regionally, yet the Awakening and the draw of liberal or non-traditional societies, and a trend of popular exodus to the frontier in the West and North was accelerating, all of which would leech members and funds. ³⁸⁴

It was in the final month of the year 1799 that the record hiatus in the church records ends. With sadness it is recorded "December 22, 1799: "Rev Ephraim Briggs deceased in the 64th year of his age and in the thirty third year of his ministry in this place". Indeed he had left a mark on the life of the community as pastor, peacemaker and as tutor for several. ³⁸⁵ The only sermon that has survived was an 1796 ordination sermon for his son in Chatham. (Original in the Congregational Library in Boston).

Given the death of Rev. Briggs, the church met on March 24, 1800, to organize itself for the interim period. The Associational ideal of "credentials" was used here as the potential candidates evidently presented them and the church body chose those they wanted to interview and hear preach. At a meeting on July 1st, the choice was narrowed down to two, Mr. Solsborough and Mr. Richmond. 386 Between this meeting and the next one on July 17th the candidates likely preached a sermon and spoke at length with the church. A choice needed to be made and so on July 17th, 1800 it was voted to give Rev. Abel Richmond an invitation to come to Halifax as pastor. There was only one dissenting vote in the church body against Richmond. The town's vote also on July 17th was 48+ and 9- and Moses Inglee, Deacon Joseph Tomson, Capt. Zedadiah Tomson, Dr. Nathaniel Morton were chosen as a joint town-church committee to go to Mr. Richmond and relay the decision. His reply is illustrated above. As an incentive, Mr. Richmond was given the use of the town land "adjoining Dr. Morton for a parsonage if he settle in the work of the ministry and as long as he is our minister." 387

³⁸² Denomination, by Richie, page 121-2.

³⁸³ An Historical Sketch of the Congregational Churches of Massachusetts, by Clarke, page 229.

384 The Social Sources of Denominationalism by H. Richard Niebuhr, (New American Library, 1929) pages 153 ff.

³⁸⁵ CR, Book One, page 148.

³⁸⁶ Halifax Town Records, Book two, page 11 dated July 1, 1800.

Halifax Town Records, Book Two, page 12. This would relate the fact that the prior parsonage was either rented or sold outright (by the town as no church records are available to date) and so this was the Second parsonage use by the pastors in Halifax. This land was likely in some state of unclearness as a note on May 31, 1802, shows the town needing to "settle the line round the parsonage and establishing a bound..." Halifax Town Records, Volume 2, page 26. (Samuel Sturtevant was chosen to the task in a Nov. 1, meeting (page 27)). It is of interest that Rebecca Briggs was also a teacher locally. An April 30, 1794 Town Record (Book one, according to the 152

He was a hard working clergyman

who was a graduate of Brown University in 1797. I would consider the fact that Harvard, where prior clergy were sought, had begun to lean too far to the

"liberal side" theologically and so pressed the church to seek leadership elsewhere. In September (15th) the church sought seven other churches nearby to assist in the ordination of Rev. Richmond in Halifax. In conjunction



with the town's committee, the date of the ordination was set for October 8th, at which time he was ordained at the Halifax Church.³⁸⁸ Mr. Richmond had been in place and functional since summer but his ministry was now officially up and running.³⁸⁹ Within weeks Rev. Richmond had had his first Baptism as well as his first new members join the fellowship.³⁹⁰ In fact over the following three years there were a large number of baptisms and new members joining. < Baptized 44 and welcomed 25 people ³⁹¹ > Also, there was an indication that the

Handwritten notes of Guy Baker, Halifax Historical Museum) it is noted Rebecca was compensated for school teaching in 1791-1794. (1794 she was paid £ 10 16s).

³⁸⁸ He was actually examined by a "council" on October 7th as to his doctrine and capability and then the following day (10/8) proceeded to ordain him. The council also examined the nature of the call by the church as well as the town's part of it's deliberations. The Ordination was as follows: Introductory Prayer and sermon = Rev. Mr. Miles of Abingdon, The Ordaining Prayer = Mr. Sanger of South Parish Bridgewater; The Right Hand of Fellowship and Charge = Mr. Barker of Middleboro; Concluding Prayer = Mr. Strong of Randolph. See also <u>Halifax Town Records</u>, Book Two, page15 dated September 15, 1800, (and page 199).

Halifax Church Records, Book ONE, page 148. .

³⁹⁰ Phoebe Bourn (d of Ebenezer) was baptized on 11/16/1800, and Betty Holmes was admitted into membership on 11/30. CR, Book One, pages 148-9

 $^{^{391}}$ Baptisms = 44

¹⁸⁰¹⁻ Jan 4th – Clarissa Tomson (d of Reuben), 5/31- Priscilla Rider (w of Nathaniel), Paul Sturtevant, Winslow Sturtevant,; 6/7 - Martha, Jonathan, Lemuel and Joanna Clark (ch of Elizabeth), 6/14 - Bela, Josiah, Abigail, Patience, Lydia and David Bosworth (ch of David), Sarah, Saphrona snd Charles Sturtevant (ch of Winslow); 6/21 - Rhoda Reed (d of Zadok); Deborah,

Halifax Church had decided to embrace

the more "orthodox" position of faithfulness. This is shown in the continuation of disciplinary actions in the pastorate of Rev. Richmond. Confessions were received publicly on 6/6/1803 and 8/25/1803. In particular was the suspension of the availability of Communion for Winslow Sturtevant on 5/24/1805 "for the space of six months till they might use greater means with him" (Passed since he refused to make a public confession for falsehood and intemperance). This shows that the ministry of Rev. Richmond is well in the "orthodox" camp of the conservative-orthodox vs. liberal debate. Within this sphere of time (1803 to 1820) there was a huge flurry of activity. Many Baptisms and new members entered the church as Rev. Richmond used the drumbeat of revival from the start of his ministry until the late 1820's.

This venerable meetinghouse had been in need of some TLC since before the arrival of Rev. Richmond in Halifax. In 1798-99 there was a move to put in "square glass" into the windows". This hints at the possibility that the windows were shuttered but not glazed with glass although some indication in Mr. Guy Baker's noted that there may have been small diamond shaped windows in some places. This was a large enough project that it was thought to tax those who owned pews and the town suggested "votedgive them the offer to glaze their

Saba and Nancy Sturtevant (ch of Paul); 7/26- Lucy Waterman, Robina Wood; 8/16 - Bethiah Samson, Betty, Melsar and Fanny Waterman (ch of Isa), 10/18 - Clara, Francis (Wood), and William Bourn (ch of Newcomb); 10/25 - Jane Thomson (w of Zaccheus), Joseph Bosworth (s of Richard), 11/1 - Clara, Atwood, Susana, Lorna Thomson (ch of Jane), 11/8 - Nancy Fuller (d of Thankful)

1802- 7/25 – Phoebe Waterman (d of Isaac), 8/29 – Betty Sears Carter; 11/7/= Elizabeth Hart (d of Joseph Joslin); 11/21 – Eli Sturtevant (s of Winslow)

1803 – Nehemiah Bosworth (s of David); 8/14 – Hannah Waterman (d of Paul Sturtevant), "Unez (likely Eunice) Bourn (d of Newcomb) 10/15- Cheribiah Cortheral (s of Cheribiah)

New Members = 25

1801= 4/26- Hannah Fuller, Ichabod Thompsn, Richard Bosworth.; 5/31- Priscilla Rider, David and Patience Bosworth, Paul Sturtevant, Winslow Sturtevant, Elizabeth Clark, Molly Haul.; 7/26 – Lucy Waterman, Lydia Fuller, Robina Wood, Abish Samson, Jr., 9/27- Newcomb and Duncina Bourne, 10/25 - Thankful Fuller, Jane Thomson,

1802 = 2/14 - Ichabod Bosworth, ; 6/27 - Deborah Leach; 7/25 - Rebena Leach, Phoebe Waterman; <math display="inline">8/29

1803= Betty Sears Carter; 4/21; 8/28 – Zilpah Whitman, 10/30 – Betty Sturtevant CR, Book One, pages 149-151

³⁹² This is helpful in our reflection on the view of pro-orthodoxy of the church family in the energies used to follow practices of orthodox teaching and use of the sacrament as a means of control. In fact there would be three disciplinary actions that year around the issue of intemperance. CR, Book One, page 151.

³⁹³ Quoting Mrs. Lucy Waterman at 95 years old as she remembered the revival of 1812-13 said "The revival lasted a year. 30 joined the church the first communion, 19the next, and 10 the next. It was the biggest revival ever held here. In all there were more than 100 converted and added to the church…" History of Halifax by Guy S. Baker (Guy S. Baker, 1976)

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windows with some glass and if they neglect or refuse the committee may stop their windows up." ³⁹⁴ Subsequently in 1803, the town chose a committee to "perambulate the line round the meetinghouse lot and to fix the bound to said lot. <Cpt. John Waterman and Lieut. Samuel Sturtevant were chosen.> The next spring the town voted to "clear" the lot of trees and to do this without expense of the town. There must have been a specifically large tree as it was an issue enough to receive its own vote to be taken down. ³⁹⁵ The Old windows, repaired or replaced some 14 years before, were dispensed with as well as the "old measures and damaged powder". ³⁹⁶

Within Rev. Richmond's tenure was the War of 1812. In all there is little evidence that any of the conflict happened in the Halifax environs, although there are three notes of historical interest. The local militia were on alert if the necessity came from the British navel blockade or vandalism of the docks in Plymouth and Kingston, but no records of anyone specifically enlisted is in the records of the church, the Anchor of the USS Constitution was made in the Kingston shipyards likely with iron supplied from Halifax furnaces and bogs!, and third, there were two men from Halifax captured as sailors (unknown names) and served by enslavement aboard British ships during the war period. 397 Off the coast of Kingston was the HMS Shannon blocking the port. The War of 1812 had little imprint on the area. It was just prior to this conflict

³⁹⁴ Halifax Town Records, Volume 2, pages 1-4 (May 14, 1798 – March 4, 1799.

(May 9, 1803).

396 This may well refer to leakage of rainwater or snowmelt inside the meetinghouse which ruined the town's ammunition stores. It was prudent to have gunpowder in sufficient quantity. (Halifax Town Records, Book Two, page 93, dated May 13, 1813.)

Massachusetts Volunteer Militia in the War of 1812 (copy found in the Halifax Museum), page 95 notes the following "Capt. A. Thompson's Company, Lieut. Col. S. Town Regiment. From Sept., 1812 to Oct 30, 1814. Service at Boston. The Rank and name are recorded as follows:

Asa Thompson, Capt. Cephas Thompson, Sgt. Jabez P. Thompson, Corp. Eliab Thompson, Corp. Jabez Soule, Musician

Joshua Lyons

Josiah Sears

Nehemiah Thompson, Lieut
Adam Thompson, Sgt.

Oran Freeman, Corp.
Samuel Bryant, Musician
Zadoc Thompson, Musician

Zadoc Churchill, Corp. Zebulon Thompson, Musician

Isaiah Ripley, Sgt.

Giles Thompson, Sgt.

PRIVATES:

Benjamin Bearse Newcomb Bearse John Bradford
Cephas Bryant Joseph Hall Elijah Johnson

Joseph Hall
Stillman Pratt
Caleb Sturtevant

Elijah Johnson
Oliver Richmond
Ward Sturtevant
John Wood "

Lewis Briggs Marquis F. Joslin Ezra Rider

nt Nehemiah Thompson

Ward Thompson Ephraim Tilson John Wood "

Halifax Town Records, Volume 2, page 30. dated May 3, 1803.) and page 47 (April 6, 1803). The "oak tree" was slated for removal and it was located on the "east end of the meetinghouse" (May 9, 1803).

< <u>Underlined Names</u> were members of the Halifax Congregational Church>

³⁹⁸ Remarkable High Tories, by William Thomas, page 238. The Shannon is described as a "full rigged, three masted frigate, rated 38 guns....commanded by Philip Broke."
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that Rev. Richmond and his wife Ruth
(Sturtevant) had their children (Abel – b. 26 Nov. 1810 & Ruth – b 19 Apr.

1808). Pension records tallied in the town records reveal about 30 men were involved in the militia likely and town support was forthcoming for them. 399

On April 4th, 1814, there was a town vote to establish a "singing school" in Halifax, referring to a chorus at the church. This is in line with the new hymns circulating in Christendom from various legendary composers such as Isaac Watts and so on. Singing leadership in churches would move more to the forefront of the worship experience and Halifax seems to have taken advantage of this. In fact two years later the town voted to "make a pew for the women singers at the upper end of the singer's seats". 400 There was a swelling pride in the church and the town considered the needs of the meetinghouse as it needed roof repairs, glass replaced and a new lock on the door. It was also decided to add a new porch on the front of the building. Additional improvements were the eventual construction of horse sheds "nigh to the meetinghouse" put forth in 1819. By this time lanterns were in use as the costs of lamp oil and wicks began to be recorded. Soon thereafter notations of fuel for a stove was also first mentioned. 401 They were to be placed near "Mr. Hall's Store". Perhaps this is the place where the hearse purchased by the town (April 6, 1817) was to be stored? 402 As the timber and shingles were not procured until the spring of 1820, it is likely the meetinghouse continued to need repairs for another year or more. In fact not only was a porch added, so was a belfry decided upon in 1820. Inside the meetinghouse it was also decided to paint it and to number the pews. 404

Halifax Town Records, Volume 2, page 108, dated April 15, 1815, notes a total outlay of \$41.76
 at a rate of \$3.46 per person, and \$16.40 outlay for those who "served in July and August".
 Halifax Town Records, Book 2, page 100. The additional seats are found solicited on page 117-

^{118. (}May 13, 1816).

Halifax Society Records, Book One, page 119. Stove fuel was mentioned starting on 4/7/1824. Halifax Town Records, Volume 2, page 120 – discussion of the repairs of the meetinghouse (June 15, 1816 and September 9, 1816), Page 154, 156 and 159 for discussions concerning the location and construction of the "stables" or sheds. (March 15, 1819, April 15, 1819). The purchase of the hearse for use in Halifax was to procure a vehicle "as good as sixty dollars will purchase" and Mr. Thomas Drew was chosen to purchase it. (page 145)

the added belfry were to be supported by subscriptions by the pewholders. Halifax Town Records, Book two, pages 174-5 (September 4, 1820), page 183 (Dec. 11, 1820), and 193-4 (1821). It was also decided to procure stones and underpin the church. On page 196 (August 13, 1821), the pew holders were again solicited to support this expense as well. The stone was quarried from "Major Drew's". The Town records say "voted to give Major Drew the stone left round the meetinghouse after the repair of said house for the stone got off his land." These repairs begin to add further "character" to the building making it indeed a town centerpiece.

⁴⁰⁴ <u>Halifax Town Records</u>, Book Two page 196. (September 24, 1821). The pews were likely being moved around a bit as there are notations of keeping the gallery pews the same and in the lower section to move the pews back. There was a move to purchase window openings for the lower part 156

Interestingly enough Halifax came close to be the County Government's seat! Records show serious discussion in 1819 to relocate the Plymouth County Courthouse and County buildings more centrally and therefore Halifax was considered as a potential locale. The bid for this failed. 405 This was also a time for care of the needy by the town, a movement of compassion that started in the mid 1820's and I suspect the difficulties brewing at the church coupled with a lack of church funds for benevolence spurned this need 406.

Rev. Richmond was supported by various means. The church at their initial negotiations with Rev. Richmond agreed to give him all the "Hay and cider from the parsonage land". 407 One mode of support was a tax on the people who were members in which "assessors" would go into the parish and would evaluate the assets of a person and from that would establish the "tax" to be levied on their family to support the church and minister. Folks who did not pay their assessments, were handed over to a "Bondsman" who collected four cents on the dollar of owed funds, although these rates were negotiable. Another means of support of the church was the sale of pews annually to defray the cost of repair to the church. These taxes and pew sales also supported the work of the sexton, whose work was very challenging. In the church records we have an 1824 hire of Asaph Bosworth "as Bell Ringer and Custodian" His tasks were to toll the bell for the community and worship services, also for meetings, funerals and on notice of a person's death; also to sweep the church monthly, to clean away snow to the main road." (CR, Book Four, page 5, 7) Another hire was a "singing master" to lead music in the church. This may be a musician as well as a conductor of the people. The development of the use of music predates the church in New England. 408 In 1824, the Town voted to purchase two and a half

of the meetinghouse windows and to cut an entryway into the belfry from underneath.

⁴⁰⁵ Halifax Town Records, Book Two, page 158, dated April 5, 1819.

⁴⁰⁶ Halifax Town Records Book Two (1795-1825) page 272 (5/3/1825) voted to see if all the town poor could be put all together to care for them ("at the lowest bidder"). Those in contention for the care are listed as Ephraim Timkham, Patience Wade, Polly Pratt, and Allen Sturtevant. Nehemiah Bosworth bid lowest that year and the carewas to include: clothing "victualing, Doctor Bill and nursing". In 1827, Stafford Sturtevant was given \$505 to support the poor and his list added Funeral Charges to the list of duties. (Book Three, 1827-1842, page 4)

⁴⁰⁷ <u>Halifax Town Records</u>, Volume 2, page 10. dated November 3, 1800. Of course this means the existence of an orchard as well as hayfields.

⁴⁰⁸ Ainsworth's version of the Psalms was used at Plymouth until 1692 and then the "New England Psalm Book" came into use afterwards there. The practice was to have the deacons (who sat in front facing the congregation) line off the Psalms that the congregation was to sing continues into the early to mid 1700's. In the latter half of the 1700's a revolution of sorts happened around the "singing habits" of New England Churches. Choirs were formed, musical instruments began to come in ... Bass Viols, which were sometimes contemptuously called "big fiddles" were for many years a great source of annoyance to some of the old people..." Yearbook of the Congregational Churches of Massachusetts, year=1877, "Historical Survey of Churches, 1776-1876" by Rev

dozen "Psalm Books" for the use of the singers to be kept in the Meetinghouse." 409 The Year 1824 seems to have been a watershed year as there was founded the "Parish Society" with the express purpose of organizing and collecting the support for the minister and other "hire's", to deal with the repairs and upkeep of the meetinghouse, to be a liaison to the town government, and other needs that arise. It also the year the church asked the town to pay a stipend for usage of the meetinghouse to add money to the church support. 410 This is a separate entity to the church finances and had it's own records to keep and was a direct result of changes in the relationship between the church and the town under the new Constitution. 411 This Parish Society's work was open to the members of the "Religious Society qualified to vote in town affairs and to meet at Rev. Richmond's Meetinghouse ...". The first post-formation meeting was April 26, 1824. 412 Immediately there was a challenge in the collection of taxes and support. John Sturtevant was hired at 4.75 cents on the dollar commission for collecting the taxed delinquent to support the church in the eastern part of town and Nehemiah Tomson got 5 cents commission for collection in the southerly part of town. One holdout was the town as there was a motion to not allow the town use of the meetinghouse for "holding town meetings" without compensation for the use. The First of November (1824) was the deadline to settle the account. 413 This may seem extreme but the Parish Treasury Book outlines a series of delinquencies that date before 1825 of town assessments in arrears to the church in support of Rev. Richmond and it seems these delinquent accounts were not being pursued and may lapse a couple to several years and the cash flow of the church was declining. 414 The business in the first few years was fairly standard. In 1827 it

Increase N. Tarbox, DD., Page 43-44.

⁴⁰⁹ Halifax Town Records, Book Two, pages 254-55; dated April 24, 1823.

⁴¹⁰ This motion was tabled- <u>Halifax Town Records</u>, Book Two, page 272.

⁴¹¹ The first page of the Recordbook says "We the undersigned make application to you Obadiah Lyon for one of the justices of the County of Plymouth to insure a warrant for calling the first meeting of the Parish or Religious Society of the Standing Order of the town of Halifax Viz to choose parish officers to raise money for Parochial Charges and other parish Charges and to transact any other parish business that may be necessary: Signd: Noah Bosworth, Timothy Wood, Adam Thomson, Gideon Samson, Ebenezer Wood, Isaac Wood, Seth Bosworth, Jonathan Pratt, Timothy Wood, Jr., Nathaniel Bosworth,; a true copy of the petition, signed Dexter C. Thomosn, Clerk. <Dated April 6, 1824> CHURCH Records, Book 2, "Parish Records of the First Religious Society: 1825 – 1885" page. 1

⁴¹² IBID, page 2. The business agenda was 1> Put the bell ringing out for bid to the lowest bidder, 2> Pay Simeon Leach for ringing the bell \$10.50 for the year past, 3> Buy a book for keeping the records, 4> Sexton hired for \$3.00 for the year (sweeping and snow removal) 5> raise \$150 for the Parish Charges, and they adjourned the meeting until May.

⁴¹³ CR, Religious Society Meeting Records: 1825-1883, page 3. In CR, Book 7, "Parish Committee Financial Records: 1824-1860", we find the delinquent taxes sought in 1827 and 8, were taxed in arrears since 1822 and 1823, 5 and 6 years delinquent!!. Page 2-4.

⁴¹⁴ CR, "Parish Treasury Book, 1825-1860", page 1-2. (Entries dated from 5/25- 5/26/1825).

was decided to invest a surplus from the sale of pews using selected "trustees" to oversee this. In 1829, it was mentioned that the church needed painting and funds needed to be set aside for this task. In fact it was suggested subsequently to put "the outside of the meetinghouse in good repair outside and inside the ensuing year. 415

In 1825 we get a hint at the additional problems For Rev. Richmond on the horizon. On March 27, 1825 there was a sale of the pews to "defray the cost of repair to the meetinghouse". 416 This meetinghouse was now around 90 years old and had been renovated once about seventy years before and likely was in need of some repair and painting work. This task took a couple of years to support and so in 1828 the contract was given to paint the meetinghouse. John Waterman was chosen as "agent" (clerk of the works) to see it done. The job was completed shortly after May 15, 1829. 417

Also in May, 1829, was the first mention of trying to put a stove in the meetinghouse to warm it for times of use.(although there is a mention of fuel as far back as 1824) They had not likely had a stove to date and people brought coals from home in individual stoves to use. It seems this topic was shelved for the time being. ⁴¹⁸(In, November 1829 a request to purchase a stove for the church made it to the Parish Society Meeting, a full 6 months later). 1830 was also a banner year for Halifax as The political realm took center stage for on October 13, 1830, The Convention was held in Pope's tavern and John Quincy Adams was elected to go to the 23rd Congress in Washington, DC.

Through the use of immense energy and hard work, Rev. Richmond maintained the church well into the "orthodox" camp theologically and functionally, and insured it was not taken by the winds of liberalism that spread in and from parts of Boston and elsewhere and was shared in much literature that began to be printed for the use of the churches. The town itself had shrunk due to some departures from 749 in 1820 to 708 in 1830. ⁴¹⁹The growing Associational and mission outreach bodies helped enrich the ideal that this church was not only "preaching the Gospel" but was reaching those elsewhere "for Christ". It seems though that different views may have been residing in the background locally in Halifax but the intensity of Rev. Richmond's energies and his zealousness kept them at bay... for a while for there were some who deeply disagreed with their minister. Given the number of dissentions, it is likely the idea of generating "membership" certificates was a method to retain the people in the same church fellowship but this will fail as we shall see. ⁴²⁰ The

⁴¹⁵ IBID, page 10,14, 16

⁴¹⁶ CR, Book Four, page 6, 9

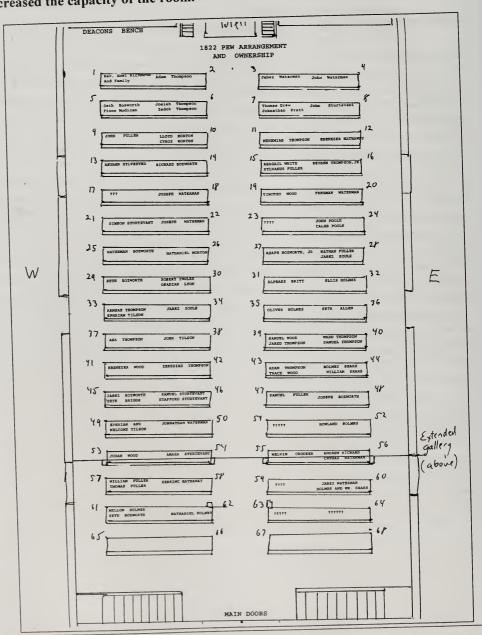
⁴¹⁷ CR, Book Four, page 16

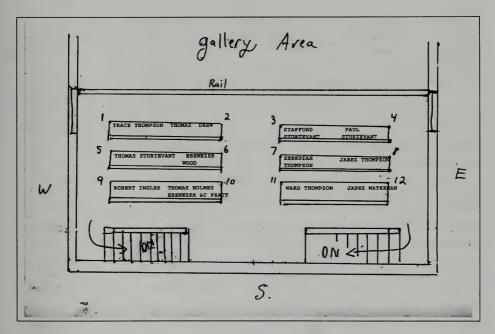
⁴¹⁸ CR, Book Four, Page 17

⁴¹⁹ Vital Records of Halifax, MA, "population"

⁴²⁰ Halifax Town Records, Book Three, page 215 "Voted to choose a committee for the purpose of giving certificates of Membership to those that wish to join the Religious Society in this town." Dtd. 159

Following Diagram shows the Meetinghouse Pews and interior in 1822 and shows how the addition in 1752 had increased the capacity of the room.





Pews Listed in Diagrams by number:

50- Jonathan Waterman51- ????

1-Rev. Richmond 2.Adam Thompson 3.Jabez Waterman 4-John Waterman 5.-Zadok Thompson 6. Josiah Thompson 7-Thomas Drew and Jonathan Pratt 8-John Sturtevant

9- John Fuller 10- Lloyd Morton and Cyrus Morton

11.- Nehemiah Thompson 12- Ebenezer Hathaway

14- Richard Bozworth 15- Abeil White and Sylvanus 13- Reuben Sylvester

17- ??? **Fuller** 16- Reuben Thompson, Jr.

19- Timothy Wood 20-Freeman Waterman 18- Joseph Waterman

21- Simeon Sturtevant 22- Joseph Waterman 23- ???

24- John & Caleb Pool 25- Waterman Bozworth 26-Nathaniel Morton

27- Asaph Bozworth, Jr 28-Nathaniel Fuller & Jabez Soule 30- Robert Inglee & Obadiah Lyon 29- Seth Bozworth

31- Alphaes Britt 32-Ellis Holmes 33-Armsal Thompson & 34- Jabez Soule 35-Oliver Holmes Ephriam Tilson

38- John Tilson 36-Seth Allen 37- Asa Thompson

40 - Ward Thompson & Samuel 39- Samuel Wood & Samuel Tompson 41- Ebenezer Wood Thompson 42- Zebediah Tompson

43- Adam Thompson & Trace Wood 44- Holmes and William Sears 45- Jabez Bozworth & Seth Briggs 46- Sam'l & Stafford Sturtevant

48- Joseph Bozworth 47- Samuel Fuller 49- Ephraim & Welcome Tilson

52- Howland Holmes

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53- Judah Wood 54-Amara Hathaway 55- Melvin Crooker

56- Andrew Richard & Cephas Waterman
58- Sebring Hathaway
59- ????
58- Sebring Hathaway
59- ????

and Holmes Sears 61- Mellow Holmes and Seth Bozworth

63 - ????? 64 ??????

GALLERY SEATS:

12- Jabez Waterman

1- Trace Thompson
 3- Stafford Stertavent
 5- Thomas Sturtevant
 7- Zebediah Thompson
 2- Drew Thompson
 4- Paul Sturtevant
 6- Ebenezer Wood
 8- Jabez Sturtevant

9- Robert Inglee 10- Thomas Holmes & Ebenezer &

Cornelius Pratt 11- Ward Thompson

Reference- Drawings by Rev. Wadsworth - 2007

Original drawings in Halifax Church Archives

Information gleaned from pew sales – <u>Halifax Town Records</u>, Book, Three, pages 215 and 218ff. and Pages 361, 369-370

Obadiah Lyon was designated "Vendor Master" for the pew sale.

B) 1830 - 1854:

SCHISM, RECOVERY AND A NEW MEETINGHOUSE IS BUILT

The year 1831 started off with one of the worst snowstorms in recent memory with very cold temperatures and high winds. 421 At a Parish Committee meeting on April 18, 1831, it was voted NOT to raise Rev. Richmond's salary for the next year. It was communicated to Rev. Richmond by a standing committee of 8 plus another 4 from the church. The reason was not specifically stated in the notes here. 422 The result was that Rev. Richmond balked and said "Mr. Richmond under existing circumstances did not think it his duty to ask for a dismission, said after next October (the time he is paid to) he would if his health admitted Preach to the Society One year & they might contribute what they pleased he did not ask nor wished the Society to vote him a salary, individuals that felt disposed might give him what they pleased, that he might not ask the parish for a cent". 423 By May this dissention had grown to call a "council" of local churches and submitted a list of 14 ministers to be invited "to refer all the difficulties in the Church and Society. The salary issue continued and Rev. Richmond wasn't given further compensation until January, 1832 and that was noted in the ledger as "it being one full year salary ending October 8, 1830". So the collections were behind 4-5 years in arrears, and the payment to the pastor was not given for two years for salary two years prior. It was the non-salary year skipped in 1829-1830 (eventually paid in 1832) that created the issue and bad feelings. Between April and June the issue festered in the parish when an Ecclesiastical Council was called in Halifax who requested that the church and pastor "to settle their differences among themselves, to forgive and forget, and to live in the peace of the Gospel; but if this could not be done that the parties agree on the terms upon which an amiable dissolution of the pastoral relation between Rev. Richmond and his Church and Society may be affected, and to call a mutual council to sanction that dissolution." 424 This mutual council was offered on June 13, 1831, by a committee of five persons to Rev. Richmond and to give him opportunity to make any proposals he may have. On June 22, Rev. Richmond reported to have said "he could do nothing to effect a reconciliation and declined to agree

⁴²¹ American Winters 1821-1870 by David Ludlum (AMA, Boston, MA, 1968), "1831". The snow was 2.5-3 feet deep and the wind created drifts 6-8 feet in some places and 10-12 feet in other areas of SE Massachusetts. The following December the temperature never rose above 32 degrees for the entire month and longer. On some nights it dropped to -15.

422 CR, Book 2, First Religious Society Records, 1825-1883, page 24.

⁴²³ IBID, this was the first volley in a dissention in the church between the pastor and people. Page 26. (April 25, 1831)

⁴²⁴ CR, Book One, page 153.

to a mutual council nor to make any

proposals." An interesting entry in the records of the parish dated September 10th, 1831, gives a scribing of a response from Rev. Richmond, who said "for he must have all those papers that Jabez Soule and Thomas Thompson had presented and read before the society and scandalizing his character; he must have those papers and have his character vindicated before he would make any proposals. And second, after he had received those papers he should not leave the Society nor consent to council relative to his dismission until the Lord should reveal to him that it was best for hm to leave ~ that he should stand like a centurion and keep his post" 425 Rev. Richmond balked further at any further action or interaction, compromise or proposal so the committee advising the church concluded to proceed with the dismissal. The first mention of a formal dissolution of the pastoral ties was mentioned in a September 1 meeting. This painful impasse lasted into the following year and on March 27, 1832, it was decided that the church had had enough. Throughout the fall and winter volleys of charges and votes to call outside councils were levied. 426The stated purpose of this special meeting was "to take into consideration the expediency of dissolving the Pastoral Relation between Rev. Richmond and the Church." Once again a committee was chosen to meet with Rev. Richmond to form a mutual council. Rev. Richmond agreed to the council mutually chosen. The second point speaks to the issue though "2. that should the council advise to my dismission, it shall be left to them to say whether, and if any, what pecuniary compensation be made to me by the Society on being dismissed. " and the third addresses the sense of mistrust that existed between the parties "3. That I on one part, and the Society on the other, mutually bind ourselves, by written obligation to abide by, and comply with, the result of the council ...". These points and others were negotiated at meetings on April 12 and 16th, 1832. As mentioned he was finally paid his arreared salary. His letter of dismission was dated May 1,

⁴²⁵ CR, Book 2, "First Religious Society Records, 1824-1883", page 30. Annotations of correspondence show that his "teaching of "infant damnation" in this local congregation cause some to withdraw from the church. (original notes courtesy of Mr. Guy Baker and the Halifax Historical Museum, Susan Basille, Historian) Of note in the Archives is a thick file of Rev. Richmond's Sermons and comments likely the file "shared" under duress in this confrontation.

⁴²⁶ In October it was voted "the Ministrations of Rev. Abel Richmond were no longer useful to the society but on the contrary his ministrations if continued are likely to be the means id insuring many valuable members of the society to remove their connections to other societies wheras the numerous personal difficulties that have taken place between Rev Abel Richmond and many individuals of the Society and Church have dispensed many individuals of the Church and Society and have joined other churches so that this Society cannot obtain a vote for assessing his stipulated salary ~ and it is believed that if hi continue to be minister of the Society there is reason to believe that the greater part of the Society will remove their parochial relations to other Societies... " This encapsulates the events of the later part of Rev. Richmond's tenure. People were leaving and the church was shrinking.

1832, and so was the vote of the church as well to recommend him to the Second Church in Abingdon, and on June 3, he was admitted into that church's membership. It was indeed a stormy end to an energetic 33 year pastorate. 427 Rev, Richmond was indeed compensated but at the cost of the sale of parish land ("The Parochial Lands). The land

in the following pages.

across the road from the parsonage (South Side) was voted to be sold in support of the salary in arrears to Rev. Richmond. 428 The mentioned dissentions due to disagreements with Rev. Richmond helped spurn off people at the formative times of two split off churches: the Trunk Meetinghouse (~Baptist) and the Universalist Church. 429 Although on both ends of the theological spectrum, it shows the diversity of faith views within the church previously. This staunch "orthodox" church body had a liberal and

progressive part in it. Note the "Insert History" about the Split off churches

⁴²⁷ IBID, pages 154-5. This is parroted in the Book 2, First Religious Society Records, 1824-1883, pages 28-29 and summarized on page 43 under several points summarized as reasons for dismissal: 1> General dissatisfaction with Rev. Richmond's ministrations with many being inattentive at worship, this being seen as unrepairable; 2> numerous personal differences between Rev. Richmond and many parishioners and the numbers going down to the point that they cannot support the pastor's salary; 3> the regular and improper way Rev. Richmond conducted the discipline of the church and especially in the conducting of church discussions in business and discipline (the example of an issue with Stafford Sturtevant's discipline issue being badly handles offered as example) causing him and others to leave the Society, 4> Rev. Richmond's refusal to comply with a mutual council on several occasions; 5> Rev. Richmond's statement to the committee that 'a great part of his hearers wished him dead and in his grave if they could not get clear of him any other way'; 6> The he (Rev. Richmond) said in a public place in the presence of a great number of persons that he would rather live in a Savage wilderness among savage beasts and savage men than to live in this place; 7> Rev. Richmond refused the evaluation of an exparte council and 8> denying and misrepresenting the truth at services times. (Pages 42-46).

⁴²⁸ IBID, page 51-2 Handwritten notes from Historian Guy Baker specifies this land was sold for \$590 ("Parsonage Lot") by a committee of three consisting of Jabez Thompson, Stafford Sturtevant, and Dexter C. Thompson.

Also see Halifax Town Records, Book Three (1827-1842) page 75 "To see what the town will do in relation to the lot of land formerly purchased by said town of Rev'd John Cotton (dec'd); and which has been lately sold by the First Religious Society of said town." <tabled> - dated September 19, Indeed the dissentions spread to the locale of the town meetings as on occasion they met in Pope's Tavern instead (Ibid, page 84, 6/10/1834).

Between 1822 and 1833 there was a huge Exodus of people: 34 to other church bodies in Halifax, Kingston - 5 (1 Cong and 4 Baptist), Plympton - 3 Cong, Middleboro - 5 Cong., Pembroke -5 (4 Bapt and 1 Episc.), N Bridgewater-1 Methodist, E. Bridgewater-1 Cong., Hanson - 4 (Cong-2, Bapt-1, Relig Soc-1) totaling 58 People!! The Halifax Town Records adds to this further (Book 2, pages 277-8) with 10 more (7-1st Baptist Middleboro, 13- Scituate-First Universalist, "Religious Soc. Of Hanson and Pembroke"- 1) See Insert History for specifics about Halifax.) This totaling 79.

INSERT HISTORY:

SCHISM/ SPLIT OFF CHURCH FORMATIONS CA 1825-1830

The early 1800's were a time of religious diversity and foment. As noted in the history's main narrative during the Pastorate of Rev. Richmond, a variety of theological and doctrinal differences began to emerge to the surface within the Halifax Congregational church body. Some leaning towards the new Universalism and Unitarian views, and others reflected a more conservative "Old Light" Calvinism. These diverse leanings may have been fanned some by the proximity of Boston and Providence. The main body of the Orthodox Congregational Church was more or less mid-line, but this soon created spin off groups that moved to form their own bodies and create an ongoing dissension and censure/ discipline within the church. Two of these bodies are discussed below:

The TRUNK MEETINGHOUSE: 1825-1913

This church body was formed from signers from Plympton, Middleboro and Halifax to form a Society of the Baptist Faith. The writings of John Tomson notes the scene of a Baptism by the Wood Street Bridge of "New members of the Trunk Meeting House" built in 1822." 430 On April 25, 1825, Justice of the Peace Obadiah Lyon received the petition. The Halifax portion of this



Trunk Meeting House - ca 1900

group was a grouping of members and friends of the Congregational Church who were in disagreement with the orthodox church's faith and polity. This church's formation was formally instituted from an answered petition from the First Baptist church in Middleboro (ditto from members in Kingston,) and this nucleus formed the church in April, 1835. The meeting held created the "church" in that place. They called themselves the "Branch Church of Halifax". 431 For a time they met in homes until the church meetinghouse was

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⁴³⁰ Noted in "Short Stories by Harry Brown and cited as a memoir of John Tomson.

⁴³¹ The church structure was located on the Corner of Wood, Fuller and Ceder Streets in Southerly Halifax. The formation is found in the Trunk Meeting House Church Records, originals located in the Archives of the Halifax Congregational Church. (Hereafter called TMHR)

built and dedicated on March 2, (1822/3

⁴³²). The name "Trunk Meeting House" was coined because of the ceiling was "rounded like the lid of an old steamer trunk" inside. ⁴³³ Entrance as a member required an examination of one's personal faith and theology. It seems likely the church went as far as to expect re-baptism but that is not completely clear. Notably the Baptists in the area were enriched by the work and legacy of the Great Preacher and orator the late-Rev. Isaac Backus whose mission and

enrichment reached far and wide in New England and whose home was nearby. In the years before and around the Civil War there were thoughts of disassociation from the **Baptist Association and to** become "Independent". This remained an internal schism that plagued the church ongoing and likely contributed to its decline in the 1860's and 1870's. Some of this discussion may have come to fruition as the illustrated article shows the (re-)dedication of the

Dedication.—The Dedication of the Baptist Meeting House in South Halifax, will take place on Wednesday, Nov. 2. Exercises commencing at the usual time of church service in the morning. It is expected the Dedication Sermon will be preached by Rev. J. Aldrich of this village.

Newspaper clipping from the Nemasket Gazette; V. 1, #52, pg 2 Oct. 28, 1853 (Middleboro).

meetinghouse as reported in the Middleboro newspaper. The meetinghouse went into a state of disrepair in the latter 1800s and was eventually burned in 1913. The written Church records only continue to July, 1862. In addition as the church was abandoned its bell was taken down and used elsewhere as a fire bell in the area until telephone lines were used. It was eventually discovered in the barn of the Trop house (Wood Street) in 1979 and is at the Historical Society. Mr. Harry Brown, aged 99.5 YO, in a conversation on April 4, 2007 with the author, said as a child he remembers attending the Trunk Meeting House Church and that there were about 5 in attendance (ca 1910) and a Rev. Ward Stetson from the Baptist Church on Middleboro led the services. Pastoral Leadership: Isaac Cushman (First Minister) – 32y Full time & 5 Yrs Part time, Jonathan Parker 45 yrs, Elijah Dexter – 42 y⁴³⁵

⁴³² The records have 1853 and the record seems to be faulty as the church was in full operation for three decades before that point.

⁴³³ Yesterday and Today: 250th Anniversary Booklet, page 25.

From the Original Record book, and from Yesterday and Today, page 25.

⁴³⁵ According to the narrative by Harry Brown in his anthology titled, "Short Stories". Orig. at Holmes Public Library in Halifax. And Halifax Museum, Susan Basille, Historian.

<u>Trunk Meeting House An interview with Harry Brown by</u> <u>his son Steve in April, 2007 about the Meetinghouse,</u> where he attended as a youngster:

The Trunk Meeting House was located in the triangle along Fuller, Wood and Cedar Street in South Halifax.? The triangle is still there and is undeveloped.

. If you go to the assessor's office they do have the owner of record and their address.

The owner prior to the McCormick's house (big white house on left before the triangle, built in the 1800's) built the Trunk Meeting House? He couldn't remember his name but is buried in a small cemetery on the south side of Wood Street (he said River but I believe he was referring to Wood) about ?mile from the triangle.

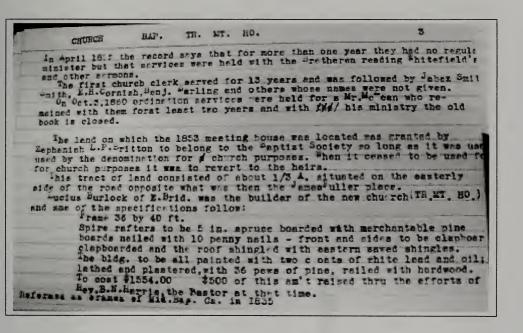
Lewis Brown, his father, was the sextant even though he was the follower of a famous atheist.

The minister (Fuller?) was from the Middleboro Green Baptist Church? Services were held Sunday afternoon? He walked from Middleboro to the church? He usually ate supper with his parents? His talent was prophesying? He prophesized that the church would spawn a great missionary family and it did.? My father's sister met her husband at the Baptist Church and become missionaries in Africa and minister? The family has seven children and almost all are in the mission or church field.?

My father's mother played the piano at the services? The congregation was quite small, most were local and from the Soule portions on Middleboro. The Standish family were one of the attendees.

John Waynot burnt the trunk meeting house down due to his dislike of its use and it was not rebuilt.

My father often went to the Congregational Church in the a.m. and the Trunk meeting house in the p.m.? The church had a Sunday school that preceded the main service? The minister, Jim Thompson (?) also ran a group for boys (a predecessor of the Boy Scouts) on Saturdays.? He did not have a horse thus always walked often with a wheel barrow.? He was a carpenter who did work on Paradise Lane.? He was also the town librarian.



Rough notes by Historian Guy Baker concerning this Church. Of interest is the precise measurements and materials denoted here. (Card from the Halifax Museum, Susan Basille, Historian.)

THE UNIVERSALIST CHURCH: ca 1828 - 1893. 436

Universalism actually began in Boston as a religious concept. It had much opposition as it spread among Congregational Churches to challenge the orthodox Church's belief system and "orthodox" position. It was born under the belief that God through Grace (in Jesus Christ) saves every member of the human race irreguardless. With an over-tone of "goodness to man and God's benevolence". The Universalist Churches were not organized as they spread

since the 1770's and 80's but by the 1790's they were better organized. They grew quickly in to the 1820's and their evangelical outreach, although subtle, was effective on people weary of the harshness of Calvinism and the judgmentalism of the orthodox Congregational Church in our case. 437 It is likely this contrast brought some under Rev. Richmond to depart and form their own society. Sadly, there is little information about the Universalist Church in Halifax. Some folks in Middleboro has wanted to join a pre-formed society



UNIVERSALIST CHURCH OF HALIFAX

in Halifax around 1822 so there was a nucleus of a church body in the offing. ⁴³⁸ With thanks from the Archivist at the Andover Harvard Theological Library in Cambridge (Harvard U) the following was found:

""This society was probably organized in 1825 and a meetinghouse was built and dedicated January 1, 1829. The 1836 Universalist Register lists Alanson St. Clair as minister. The Revs. Darius and Sylvanus Cobb⁴⁴⁰ preached in this

⁴³⁶ From <u>Yesterday and Today</u>, page 25.

A Religious History of the American People, Volume 1, by Sydney E. Ahlstrom (Image Books, Garden City, NY, 1975) Pages 582-4.

⁴³⁸ History of the Town of Midddleboro, page 490, "Universalist Society".

⁴³⁹ Corroboration for this comes from a report of the Dedication in the *New Bedford Mercury* (New Bedford, MA Newspaper) Volume 22, Issue 25, page 3, dated December 26, 1828 saying "The new Universalist Meetinghouse in Halifax will be dedicated on Thursday next: Sermon by the Rev. David Pickering of Providence."

⁴⁴⁰ Sylvanus Cobb - Biographical Note: Sylvanus Cobb (1798-1866) was ordained as a Universalist minister in Winthrop, Maine, in 1821. He held ministerial positions throughout Maine and Massachusetts and founded the Universalist newspaper The Christian Freeman and Family Visiter in 1839 in Waltham, Massachusetts. He also authored Compend of Divinity in 1846, a compilation of Universalist doctrine and beliefs, and New Testament of Our Lord and Savior Jesus Christ: with explanatory notes and practical observations in 1864. Cobb was very active in politics and social reform issues and was a strong supporter of the anti-slavery movement, even 170

meetinghouse, as did Rev. Thomas

Beede. As late as 1877, summer services were being held with a minister coming from South Weymouth to preach. The meetinghouse was sold and moved to the late Edwin Lyon's place where it is still in use as a storehouse and barn."441

The description at the "raising" on August 23, 1828, has the following "... This meetinghouse although small, we think, will be very handsome and convenient. It stands in a beautiful situation, not far from the center of town; it is 26 by 40 feet, with a front gallery for singers: estimated to accommodate 300 to 400 people." 442

"Contract for erection of a meetinghouse, endowed July 11, 1836, stating that terms have been fulfilled, in possession of Mr. Clement A. Lvon, Weare

Road, New Boston, N.H.; Notes on the Halifax churches, prepared for the bicentennial celebration of Halifax in 1934, by and in possession of Miss Nettie Thomas, Monponsett Street, Halifax."443 The article shared on this page is an image of the report of the Dedication on January 10, 1829, from the "Trumpet and Universalist" Magazine.

It was located on Plymouth street (#679) and was sold to H.M. Bosworth and moved to 712 Old Plymouth street in 1893. It has since been torn down. The church did not support the Trinity and other central doctrines of the orthodox

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ny iro	vided against itself? Jan 10,1829 w
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ey	The Mosting House recently erected by the sa
SET.	Universalists in Italian, Mass, was dedicated to
Of	the weekip of the One Living and True God, on A
	Thursday, 1st inst. Services were performed in vi
Pil	the following order :- 1. Voluntary by the
ol.	
int	by Br. T. J. Whitcomb. 3. Introductory Prayer, th by Br. Benj. Whitcomore. 4. Hymn. 5. Dedi-
isk	catory Prayer, by Br. J. H. Boybee. 6. Original ed
	Prov. xi. 30. 8. Concluding Prayer, by Br. N. he
	Wright, jr. 9. Anthom. 10. Benediction. be
	Roligious services were perfurined in the after-
ito	noon, when a discourse was delivered by R. C
an	Gardner, of Duxbury, Text. Luke ix, 57.
all	If the readers of the Trumpet will compare the 185
in-	progress of Universal an in the Old Culany day, its
	ing the year past, with the account of the state
10-	of orimidaxy there which we gave in our last. "
	we think they will carily discover which of the thi
w.	two sectrines scenis to " have from course and to
g-	be glorified." We know of no section of our
ur	country where the cause of truth is more revider ! C.
nd	gaming ground, that in the counties of Plymouth
na	and Barnstable.
011	<u> </u>

Congregational Church, as this period was a time of religious experimentalism. It's footprint on the history of the Town of Halifax seems to have been small and temporary even if it's genesis was exciting. .

serving two terms each in the Maine and Massachusetts legislatures. He died in Boston, Massachusetts, at the age of 68. For further search on Cobb and his writings: see Sylvanus Cobb, Sermons, bMS 360, Andover-Harvard Library, Harvard Divinity School; : bMS 360; : Andover-Harvard Theological Library, Harvard Divinity School, 45 Francis Avenue, Cambridge, MA 02138-1911 (1830-1837) (some undated) - THOMAS BEEDE- shared the yoked parish duties with Halifax and Duxbury according to the Trumpet and Universalist of 6/3/1837.

⁴⁴¹ Inventory of Universalist Archives in Massachusetts, prepared by the Historical Records Survey Division of Community Service Programs of the Works Progress Administration in 1942: See: Trumpet and Universalist Magazine July 26, 1828

⁴⁴² Trumpet and Universalist Magazine – August 23, 1828 ⁴⁴³ Trumpet and Universalist Magazine - June 3, 1837

PEOPLE THAT TRANSFERRED TO VARIOUS SPLIT OFF
CHURCHES IN HALIFAX 1/1825- 6/1832 from The Halifax Congregational
Church.

A><u>To the "Baptist Church</u>" (Trunk) – Zephaniah Britton 3/5/1826, John Wood – 2/2/1832, Samuel Fuller, Robert Thomson, Oliver Freeman-4/30/1832, Cyrus Wood- 1/24/1834, Nehemiah Thomson- 1/14/1834, Nathan Fuller –4/14/1834, Chipman Fuller, Nathan Wood- 4/29/1834

B>To the Universalist Society – Lewis Holmes-4/27/1824, Paul Bryant – 4/25/1827, Chelsias Howard, John Fletcher, Ralph Fletcher, John Atwood, Robert Allen, Isaac Semmins, William Toolman –4/4/1828, Elisha May, 4/8/1829, Albert Morton, Josiah Tilson, Jonathan Harden, Isaac Sturtevant –4/8/1829, George Lawton- 4/27/1929, Thomas Leach – 4/30/1829, <"Unitarian and Universalist Soc."> Simeon Chandler-4/5/1830, Jacob Tomson – 1/14/1831, <First Universalist Soc.> Sylvanus Harlow-1/17/1831, John Tillman, Stephen Holmes- 3/14/1831, William Bryant, Jr.- 4/5/1831, Zadok Leonard- 4/25/1831, Robert Lawton –4/30/1832, James Wade – 3/13/1833, William Knopp, Obadiah Lyon, Charles Gurney- 4/30/1833, John Wade- 4/1/1833, George Packson, Sylvanus Leach, Melvin Holmes, Jesse Vaughn, David Swain- 4/8/1833, Joseph Briggs- 4/1822 <see 444 >

C>Rev. Abel Richmond's Church – William Briggs, Jr., Nathan Briggs-6/2/1825, Ebenezer Hathaway- 10/12/1825, Joseph Bosworth- 7/6/1826, Cephas Waterman- 3/27/1825, William Briggs- 4/3/1826, Seth Briggs- 3/1/1827, Seabury Hathaway – 4/17/1827, Henry Pope- 5/7/1827, James Bosworth- 2/12/1827, Merril Johnson- 4/24/1829, Isaac Foster- 4/24/1829

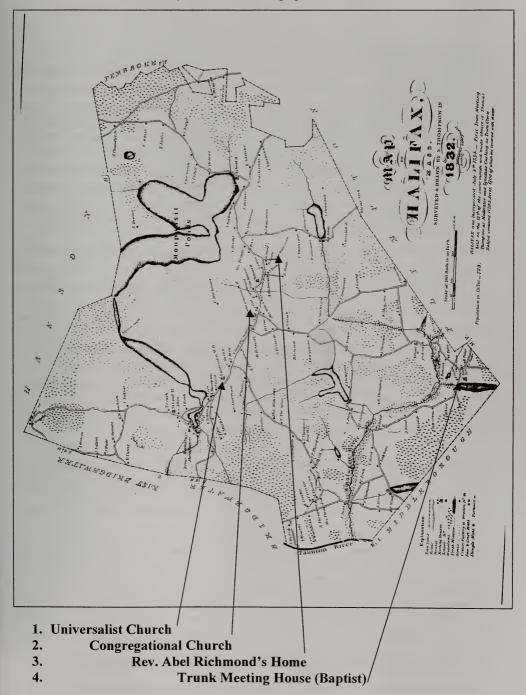
Total that joined the various "split-off churches in Halifax = 54^{445}

< END OF INSERT HISTORY >

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⁴⁴⁴ This person is listed in the Halifax Town Records, Book Two, page 277-8

⁴⁴⁵ CR, "First Religious Society":1824-1883, pages 101-108, 124-139 These were but a subset of the total number that left the Congregational Church in Halifax.



The Meeting of July 2, 1832 of the Religious Society sought to find someone to "supply the pulpit" after the departure of Rev. Richmond to Abingdon. A Variety of supply pastors came for the Sunday Services, and were boarded in parishioners' homes. 446. In fact a Reverend Lewis Field was approached in June but refused the offer to pastor in Halifax. 447 In the subsequent August 25th meeting of the Religious society, there was discussion about the hope that Rev. Eldridge G. Howe would supply the pulpit for a time and as soon as August 30th it was proposed that Rev. Howe be given an offer to be the next minister in Halifax. 448 Rev. Howe said he'd consider it and to let him supply another two weeks before giving his answer in four weeks. < Noted also that as he deliberated the choice, he continued to supply the pulpit. His affirmative response was given on September 18th. His response is as follows:

"Gentlemen, you have been blessed thro your Committee, Deacon R. Sylvester, Deacon Waterman and Dr. C. Morton to invite me to discharge among you the duties of the Christian Ministry.

After taking the subject into Consideration during the four weeks, I gave the united committee on the 18th an affirmative answer. This, with the reasons of it, and reflections suggested by it, if repeated, at the request of that Committee on last Sabbath.

I have therefore now given myself to you. To be the servant of Christ, ministering to you and to your children, in the things relating to eternal life.

I assent to the proposed salary of \$400.00. Under all the circumstances I do not wish it to be a large sum. For I firmly believe, and trust, that if it is not a large, and if it not prove to be competent support, the individual voluntary offerings of an affectionate people will supply my necessity or comfort...." "419 450

⁴⁴⁶ CR, Book 7, "Parish Committee Financial Accounts", see entries for "1832". Rev. Howe's Biography in the Church Records note Rev. Howe as supplying first on June 3, 1832, and he was asked to stay and preach longer but refused the invitation. CR, Book 2, 1832 – 1891, page 2.
⁴⁴⁷ CR, Book 2. "First Religious Society Records", page 53. At a meeting on July 7, his refusal was accepted.

⁴⁴⁸ CR, Book 2, page 9-10, notes a letter of July 2 sent to Rev. Howe in CT, "Rev'd, You were informed by our last letter that the Rev'd Lucious Field was engaged with us for five Sabbaths. We have this day, had a perish meeting who thought best to hear another candidate, the church and Society present and directed us to consider you. Accordingly we request you come to preach as a candidate. We are now destitute a minister, and wish you to come immediately....." The response was affirmative and" he preached in Halifax on July 29th and the three following Sabbaths. "CR, Book 7, First Religious Society Records, page 55, 56. Howe was to receive \$400 per year for 5 years, but have no parsonage to use. A new stipulation was added; that he give three months notice before leaving.

⁴⁴⁹ CR, Book 2, Church Records: 1825-1860, page 10-11; also in CR, "First Religious Society: 1824-1883", page 58-59.

⁴⁵⁰ Rev. Elbridge G. Howe was previously dismissed from the Congregational Church in 174

The residual anxiety and unrest

from the tumult with Rev. Richmond was still apparent in the community, so On

August 21, there was a meeting at the home of Nathaniel Morton 451 with fasting and prayer, and mutual confession" "that they might be prepared in Brotherly love and the other Christian graces for receiving another Pastor". It was an affecting season and many tears were shed. At the request of Mr. Howe, who had, the day before received the invitation to become the pastor,



DR. MORTON'S HOME - Plymouth St. - early 1850's. Was the home of Guy Baker, historian and author of *History of Halifax*. Fence is noted in the national listing of historic sites. Photo inset: Dr. Cyrus Morton, 1797-1873.

both males and females made a personal expression of their feelings To be perfectly willing to overlook the past without requiring any other confession. ... All seemed determined to be united in love, and to strive together for the peace and prosperity of Zion. "This accompanied a general confession of the gathered body to reconcile the hearts of the faithful. It is likely this was a reconstituting factor for the church family before the ministry of Rev. Howe began in Halifax officially. 452

The vote to install Rev. Howe was given by the church on September 27, 1832, and on October 30th, the First Religious Society gave it's approval as well to the selection of Rev. Howe. Planning moved forward to the Installation on November 15, 1832. 453

Southwick, on attending the religious anniversaries in Boston (Brattle Street Church: Annual meeting), May, 1832, was solicited by Rev. Alden of Abington... On the 2nd of June Mr. Howe arrived in Kingston. Mr. Cushman, then preaching at Hanover, could not supply at Halifax; but Providentially seeing a stranger ride up to Mr. Powers' lodgings and ascertaining him to be a clergyman. Mr. Howe; he immediately requested him to officiate at Halifax, ...

Rev. Harvey Smith, Mr. Howe's companion from Feeding Hills, West Springfield, to Boston, consenting to supply at Kingston. Mr. Howe accordingly preached for the first time at Halifax, on the 3rd of June..." CR, Book 2 :Church Society Records: 1825-1860; Page 9. ⁴⁵¹ Photo from Here and Now, page 56.

⁴⁵² CR, Book Two, First Religious Society Records, 1824-1883, page 42-43.

The service was performed as follows: Opening Prayer: Rev Ebenezer Gay (Bridgewater);

175

⁴⁵³ CR, Book 2, Church Records: 1825-1860, page 11-12. The Installation was attended by a large number of clergy and delegates, < 9 churches = 9 clergy, 10 Delegates>

The first item in Rev. Howe and the church's business came a month later at the Religious Society Meeting on December 24th, 1832 on a vote to buy a stove for the meetinghouse as well as fuel (wood) for the winter. 454 The worshippers would now have a warm place to go and worship and the town meetings would also have some comfort. Sadly also, the ghost of Rev. Richmond continued to haunt the congregation as in 1833 (End of February), a number of the women of the church solicited Rev. Richmond and were trying to heal the breech between the church and Rev. Richmond still outstanding and wanted him to meet with them at the meetinghouse but refused. A subsequent letter, approved by the Pastor (Howe) and the church was sent as well. Mr. And Mrs. Drew shortly withdrew their membership due to residual hurt around Rev. Richmond to the Church of Plympton. (There was likely also a background issue of note and a notation form the record clarifies things: "...though Drew was sometimes believed by the church to have been sometimes guilty of intoxication with ardent spirits, yet the church and pastor judged, perhaps wrongly, that in the present divided and distracted state it was not expedient to enter into a coarse of discipline. The obnoxious phrase procured the return of the letter, or Brother Drew from some other cause did not present it to the church in Plympton. On returning he expressed his willingness to remain with the church." (Church Society Records, Book 7, page 16)) Likewise, a committee was sent to Mrs. Hillman Pratt about her grievance with a certain number of

The schism continued as on September 26, 1833, several members requested a church meeting to vent some of their dissatisfactions over certain things. This was signed by Faith Fuller, Susana Thomson, Elisabeth Thomson, Hannah Fuller, Hannah Wood, Fear Thomson, Susana Bosworth, Asenath Thomson, Hannah Thomson, Mercy Pratt. This group stated that due to the method of Rev. Richmond's dismissal, they required a certain "former committee" to go to Rev. Richmond and make confession, or if they wouldn't, this group could not be reconciled to the church and they would boycott communion. The church responded that it would be willing to revisit all the records of the dismissal of Rev. Richmond and even convene a council to do this. There were several attempts to satisfy this group privately and publicly but to no avail. Generally both sides continued a heated debate and dug in within their points of view. In fact the group walked out of the September meeting where the

participants in the dismission of Rev. Richmond.

Sermon – Erastus Maltby (Taunton); Installing Prayer – Rev. Philip Colby (Titicut), Charge to the Pastor -Rev. John Shaw (Middleboro, West); Eight Hand of Fellowship – Rev. Plummer Chase (Carver), Address to Church and Society – Rev. Enoch Sanford (Raynham), Concluding Prayer – Rev. Elijah Dexter ("Plymton").

⁴⁵⁴ This entry in The Records of the Religious Society (page 62) is accompanied by an order to pay for the fuel. Sadly the wood for the winter of 1832/3 wasn't paid for until April of 1834. (CR, Book 7, Religious Society Financial Records, Entry dated April 7, 1834).

church's response of non-compliance was shared. 455 Eventually a mutual Ex-Parte council was called in December to hear mutual grievances. It was then resolved 1> to form a mutual council and to hear Rev. Richmond, 2> evidence be publicly aired in full. On December 12, Rev. Howe complied with the directions of the council. An anonymous note was given to Deacon Sylvester in February asking him to "make confession", which he refused since it was anonymous, which brought about a response for on February 23, 1834, Rev. Howe shared with the church the reception of a letter from 15 members "requesting to form a particular church, or to join other churches". The dire circumstance of this is laid out in the march 3, 1834, meeting, there was a reiteration of the existing covenant with the hope of that being a source of reconnection, and that failing notes the following "...we think no slight causes should influence one to seek release from such a covenant, while still residing in this place; particularly for the purpose of forming another church from this already too few in number. We should have considered ourselves as wanting in duty to our brethren and sisters, and to our Lord, should we, with present views in any was sanction a desired release from covenant obligations, if that were possible, for the purpose for forming a sister church in this small town of little more than 700 souls. "456 This eventually was the case as on March 12, 1834 using a recommendation of (yet another) a Mutual Council gave 15 members letters of dismission to the Second Church in Abingdon.! This was refused by the church and so in July, these members seceded for the church. "They were organized into a church by Rev. Moses Thatcher and Rev. Otis Thomson. Rev. Richmond then began to officiate as their minister". 457 It is a curiosity that the numbers officially sent to the Plymouth Association did not

The letters were given to Susanna Bosworth, Asanath Thomosn, Deborah Churchill, Hannah Thomson, Hannah Wood, Faith Fuller, Nathan Fuller, George Drew, Susanna Thomas, Fear Thomson, Mercy Pratt, Joseph Josslyn, Chloe Hathaway, Elizabeth Thomson. CR, Book 2, First Religious Society Records, 1824-1883, page 33. The entire listing of people that left to join "Rev. Richmond's Church" is found in the Insert History concerning split-off Churches.

⁴⁵⁵ This row continued more vehemently into November and Rev. Howe at the November 29, 1833 meeting said "he once more made an effort to reconcile the members, by exhorting them to love and forbearance; BUT WITHOUT EFFECT." The nexus of the complaint was reiterated by a note signed by Susana Thomson and others was presented saying "their feelings were hurt, 1. by the conduct of Deacon Sylvester settling Mr. Richmond aside when he was pastor of the church, and acting as tho' he himself was the pastor, in notifying a Church Meeting, 2. By a communication sent to Mr. Richmond in which it is stated that Deacon Sylvester and three others whereby the church voted to be a committee to unite with the parish in soliciting an "ex-parte" Council; 3. IN the letters ... when he was dismissed, they say whereas he refused mutual council, we call an Ex-Parte council". The church countered that these points were but a part of the entire grievance with Rev. Richmond and his dismissal. CR, Book 2, Church Society Records, 1825-1860, pages 20-23.

456 IBID, page 23-28. In this timeframe and within a note that was received by the church from the aggrieved group said "This church is so corrupt that it ought to be formed over again" and that "it was NO church", or that "there was no church here".

reflect this exodus. In 1832 at the

founding of the Pilgrim Association, Halifax reported 21 Male and 42 Female members with One added and three exiting. In 1833 this tally grew to 20 Male and 45 female with none two added and four exiting. The 1834 numbers that includes this secession, is reported as 20 male and 45 female members at years end. 458 The small size of the church did have an impact and it seems that there was difficulty in supporting the minister. The Religious Society reports "chose a committee to wait on Rev. Howe to see if he will accept of what may be contributed by the society for his services the present year, or make a proposal...". He subsequently accepted this offer. 459 By the end of his tenure another 19 had left to join churches locally in Halifax, and another 14 had joined churches in other towns. 460 This brought the total of those that had left the church for other churches in Halifax and surrounding towns to around 100 people at least! A majority of the church body had left!

It is a proper question to wonder why it is that Rev. Richmond continued to have such a hold on a sector of the Halifax Church long after his leaving. One reason is that he and his family were local landowners and business entrepreneurs locally since around 1800 and before. He owned part of the Sturtevant's saw mill on Monpossett Lake and several other properties. In the 250th Year Anniversary Book one of the designated points of interest along Plymouth Street (then the Bridgewater Path) was the "Richmond Parsonage". There was land at the south end of Monpossett (eastern) Lake. 461 The home located on the South side of the "Path" was located likely in the vicinity and behind (southerly) where the firehouse or Rockland Savings Bank is today. Since a tremendous number left to join him as a pert of the "Calvinistic Church up in Abingdon" I suspect he met with a satellite group locally in his home serving as their pastor. In this venue his presence and activity were quite local. and he was close by when solicitations of peacemaking came to the fore in the Halifax Congregational Church residually. In 1850 he was nominated to be the Halifax town's "Surveyor" in place of William Sears but declined the

⁴⁵⁸ <u>Pilgrim Association Yearbooks</u>, 1832 – 1834 years as reproduced in the Minutes of General Association of Massachusetts.

⁴⁵⁹ CR, "Religious Society Records, 1824-1883", page 68.

⁴⁶⁰ The members that joined Halifax Churches are listed individually in the Insert History section. Those leaving Halifax to join in other town are as follows:

Abingdon 2 (1 Calvinistic Soc + 1 Episc.), Plympton Cong – 4, Pembroke- 7 (3 Methodist + 4 Bapt.), E. Bridgewater – 2, Kingston- 1. CR, "Parish Society Records" 1824-1883, pages 130-139.

461 Here and Now, page 92, The mill was co-owned with several others and Richmond owned 1/8 of the enterprise. Plymouth County Land Records Book 175 Page 186, and PCLR Book 183, page 124 for a listing of his "interest". Richmond owned land himself in Halifax, and the "parsonage" home designated was not owned by the church nor managed by it. <See PCLR Book 277, Page 274 and note Richmond as abutter>.

position. 462 I believe his is why Rev.

Richmond's presence unfortunately remained strong into Rev. Howe's tenure and beyond.

In other matters besides the tête-à-tête concerning Rev. Richmond, Rev. Howe's ministry continued in its own right. Shortly after his arrival Rev. Howe's wife, Mary, was welcomed into membership, transferring from the "Orthodox Congregational Church" in Southwick. As this timeframe was also the time of a great exodus of families and even towns westward, it is likely that some folks from Halifax also headed to the frontier. A Transfer letter illustrates, "Mrs. Spellman, wife of Rev. Mr. Spillman of Hillsborough, Illinois, and daughter of Zebadiah Thomson, Jr., and Granddaughter of Rev. Mr. Briggs, former pastor, was dismissed to the Presbyterian Church in that place." 463 Of crucial interest is the choice of delegates (Deacon Sylvester) to "attend the Pilgrim Conference of Churches to meet at Plympton and request admission to membership there of.". 464 The Halifax Church was host to the South Massachusetts Education Society on June 16th, 1833 with an address by Rev. William Coswell, secretary of the American Educational Society, and this group reorganized into the "Plymouth County Educational Society". Notable this was nearing our 100th anniversary as a Sunday school. The interest in teaching children had not waned in this historic endeavor of the Sunday School in almost 100 years of service at Halifax. Further adjustments due to the stove were discussed in 1834 that "since we have a stove in the meetinghouse the Communion be attended once in two months thro' the year, instead of omitting it in the winter, and having it every month in Summer, as heretofore. " Likewise the social concerns of the church as a community was moving from "Morality" into the policymaking area of the church for it was voted on February 27th to recommend that "every member of this Church to abstain entirely from ardent spirits.... Or the manufacture of ardent spirits, that every new member sign a pledge of total abstinence from ardent spirits, that (for Communion) the Deacons procure wine not mixed with alcohol." Also, ... as a rule of this

^{462 &}lt;u>Halifax Town Records</u>, Book Three: 1827-1842, page 347, dated June 19, 1850

⁴⁶³ CR, Book Two, Church Society Records, 1824-1883, page 35

⁴⁶⁴ This selection was dated as April, 10, 1833 and was reported upon on April 26th, 1833. It was also reported that if a member is permanently away for a longer time than 10 months they ought to receive a transfer to an "kindred, orthodox church" and if they do not it shall be the duty of the pastor or clerk by writing to him or the church where he resides and sending a letter of dismission.". The coordinative bodies of the church were being strengthened to assist in the "orthodox" ideal's retention. IBID, page 35-6

⁴⁶⁵ On a town to town basis, the temperance movement gained adherents and steam having been in the conversations of most town for almost a decade or so. An account from Carver denotes one of those sentiments and conversations. In Carver, a temperance area halfway between the Rum importing towns of Plymouth and New Bedford, there were a few taverns that continued to serve (rum). An interesting exchange occurred just before the 1827 Regulation was imposed (as well as the state mandates shortly after) regulating taverners and retailers. "Benjamin Ellis and Skipper 179

church,,, that decidedly disapprove of

Balls and parties for worldly amusement, and "cannot think it right for professors of religion to attend or encourage such scenes of folly". ⁴⁶⁶ Furthermore, sentiment against "Sabbath Breakers" also grew in the 1820's on.

468 Halifax was also host to the "Anti-Masonic" convention in 1830, a political party. 469 In another historic moment, the Halifax Church was host to the Pilgrim Association on April 29, 1834. The church enjoyed 2 days of speakers and fellowship. 470 On note this was the Centennial Year of the Halifax Church Family although there is no note on the celebration of this milestone although in the Town Records the town did vote to hold a celebration. 471 It is clear here that the church's sense of the power of the "congregational body" was increasing, feeling it had the upper hand in the formation of polity and

John Bent were rivals in the iron trade and rum trade, etc, ... meeting at a town meeting when the agitation was at its height, Ellis accosted Bent inn his Bantering way: "What do you say, skipper? The ministers say they are going to send us to _____ for selling rum. What do you say to that? "The Skipper imposed his opportunity with a piping answer. "I don't believe they can do that. But they may send some of us there for mixing too much of Sampson's Pond water with it." <u>History of the Town of Carver Massachusetts</u>, Historical review: 1637-1916 (New Bedford, MA, E. Anton and Sons, 1913) page 156-7.

466 CR, Book Two, Church Society Records, 1824-1860, pages 37-8.

This strong stance on temperance was parallel with the strong preaching of Mr. Frost, who was delivering a series of Temperance Lectures in many towns in the vicinity and his tour expects to come to include Hanover, Hanson, East Bridgewater, Middleboro and Halifax among several others. This was the initial volley to organize the Temperance Leagues locally. From the *New Bedford Mercury* (Newspaper), Volume XXVI, Issue 43, page 1, dated May 3, 1833. "Intemperance" noting: He has already visited Kingston, Duxbury and Hingham. In the latter place....Six hu8ndred and sixty Seven names were obtained to the pledge of total abstinence, ..." By September, 1833, There was formed the "Plymouth County Temperance Society". The number of signees stood at 10,156 (1/4 of the County population), In Halifax there was created One society that had 132 signees. "*New Bedford Mercury* Volume 27, Issue 11, page 2, dated September 20, 1833. "Plymouth County Temperance Society". Humorously there was a sizable distillery operation in nearby Taunton (Advertisement in The Old Colony Reporter (Plymouth, MA, Newspaper) Volume 1, Number 5, dated July 4, 1821 <an advertisement>.

468 Old Colony Reporter Volume 1, No. 5, page 1, dated May 2, 1821 "Warning to Sabbath Breakers" ..."The recent instance of 2 young men being drowned in Boston Harbor on a Sunday, ought to proper the recent instance of 2 young and old, not to frolick on the Sabbath Day."

⁴⁶⁹ New Bedford Mercury Volume 23, Issue 38, page 3, dated March 26, 1830.

⁴⁷⁰ In the Afternoon: ~ Rev. Asa Ballard addressed the Pilgrim Sunday School Union In the evening:~ Rev. Horatio Bardwell addressed the Pilgrim Foreign Mission Soc.

On the 30th the Conference continued:

IN the Morning: Prayer Meeting at the Church,

In the afternoon: ~dissertations on various subjects , and sharing of Communion by Rev Timothy Davis and Joseph P. Tyler. (CR, Book Two, Church Society Records, 1824-1860, page 38.

471 Halifax Town Records, Book Three: 1827-1842, page 91 dated 11/11/1834.

regulation. In some ways this is healthy,

it can also become headstrong to the point of arrogance.

On January 20th, 1835, Rev. Howe was asked to join the church by formal oath, and was likewise voted a member. This "membership" criteria is carried forth to the present day in the fact that Ministerial standing in the UCC as a pastor of a church assumes the fact that the ordained person is a member of a church (in good standing). ⁴⁷²

It was six months later in August (27th) that an issue of the absence of Stafford Sturtevant was revisited by request of the Sturtevants, who were then returning to fellowship. This issue of the censure of the Sturtevants had been pending as an issue if discipline since August 19, 1830, almost 5 years! The family had not worshipped there in over three years. This was an issue as Stafford Sturtevant was one of the wealthiest men in the region and this was very ticklish since the estrangement would lessen the support for the church in a significant way. For the next two months and into October it was debated by church and some-groups of the church. The following was decided:

- 1> On the case of the "Breach of the Sabbath" ~ Voted Unanimously it was "Not proved" by sufficient evidence.
- 2> In the case of "Unchristian Conduct at certain church meetings", ~ Voted Unanimously that it was not proved,
- 3> In the case of "covenant Breaking by going to an Universalist Church instead of ours", "Mr. Sturtevant made such confession that we can pass it over".
- 4> The charge of "aiding and countenancing Balls" and this was Proved by his conduct and frequent declarations.

IT was VOTED "he had not made satisfactory confession for, but continues th justify himself in, countenancing what the church would call 'scenes of folly' ". Voted to give him a further 4 weeks to consider his response and at that time the church would vote "yes or no" to restore him. Mr. Sturtevant subsequently defended his attendance as being an aid to his son in law and "he had not profited from the management of the Tavern, which his son in law was part owner". (November 26, 1835). 473

The financial issues of the church did continue and the support of the minister continued to wane. Financial records also indicate that the costs of

⁴⁷² IBID, page 39

⁴⁷³ IBID., page 40-41. This issue with respect to Mr. Sturtevant would be revisited in March of 1836 as well (page 44). Of note his son in law was Captain Henry Pope, and "Pope's Tavern" was erected around this time by Stafford Sturtevant for Pope prior to 1830. It is the large structure found across route 106 (Bridgewater Path) on the southerly side, and across from the Congregational Church.

<The construction date is couched in its 1830's use for on October 13, 1830, "the convention was held ... that sent John Quincy Adams to the 23rd Congress in Washington, DC". Here and Now, page 92.>

boarding in the area in people's homes

was rising slowly. The collection of tax assessments has again fallen into arrears and so the potential for conflict had risen. In May and June meetings of the Parish Society wrestled with getting the taxes still owed collected. It is noteworthy that in the ledgers the assessments were improved and Rev. Howe did receive his due support, however, it is obvious the cash flow was not being generated. In the latter meeting "voted to order the Treasurer to form a Committee to confer with Rev. Howe on the subject of a deficiency in his salary the present year." Are Rev. Howe responded by letter to the Society dated on August 17th Are In summary his proposals are:

- 1> I therefore relinquish \$65 of the annual stipend beginning from the end of the present year.
- 2> That the balance be paid quarterly in advance
- 3> That there be seven weeks leave instead of four
- 4> That liberty be given to abstain from some meetings and family visits to accept some other labor other than ministerial to supply the lack of my support.

⁴⁷⁴ CR, "First Religious Society Records, 1824-1883, page 74; and CR, Book 7, Parish Committee Treasury Book, 1825-1860. "Oct, 1834 – Dec- 1835", and CR, Parish Treasury Book; 1825-1864, page 11-12.

475 CR, Book 2 "First Religious Society Records, 1824-1883, page 75-77. The prelude says as follows: Gentlemen of the Congregational Society, A committee waited on me last year to know whether I would accept for my salary a certain amount less than my stipulated sum. To this I returned a written reply which I requested might be inserted in the parish record. That after ten years convenience I judged my annual expenses had been nearer \$500 than \$400 leaving you to draw the inference that I could not in duty give up any part of my expression in the same. Each year I have been here I have expended as it seems needful to my usefulness and comfort considerable sums derivable from other sources than the subscription or the kind free will offerings of the people. I did not suppose when I consented to settle with you that \$400 was competent to my living among you in such a way as you would wish me to do. And in which I wished to prosecute my various duties.

But considering the peculiar state of the people which it was hoped it would become better, I concluded it was my duty to make the experiment of trusting to the private gifts of the people for my lack. Accordingly to my answer to your invitation I said under all circumstances in which I meant to refer to the particular state of the people I do not wish it a larger sum for I firmly believe and trust that if it not a larger sum and if it should not form a competent support the individual voluntary offerings of affectionate people will supply any necessity or comfort. As I then feared the incompetency of the support (there being no parsonage) and as I then settle on that sum as a matter of experiment (the call being unanimous) relying on private gifts to make up the deficiency; so now I am able conclusively to say that my estimate was not wide form the truth. And I do and must still rely on and very cheerfully receive those gifts with proper emotions of acknowledgment.

But, I should by no means have said any thing respecting my willingness to receive any private benefactions, were not to propose a relinquishment of a part of my stated salary, though I cannot do it without pecuniary loss yet I have given up a part of it because some members of the Society have withdrawn to another society formed out of this and because of the present deficiency which is now a discouragement ..."

5> To hire a solicitor and collector of subscriptions, A reduction in Annual salary of \$10.
In the next meeting of the Church, some of the proposals were accepted and some were not. Rev. Howe counter-proposed with a new salary offering of \$300 paid quarterly. This was refused and "negotiations continued"

On September 21, 1835, Rev. Howe, said that the proposals were as generous as he can be and survive in the position and so if this proposal is not agreeable, it can be inferred that "this letter to you may be taken as my notice that my time of service with you must expire in three months from this date". The Society did not accept it and therefore Rev. Howe tendered his notice. His tenure would have concluded at the end of December, 1835. On December 7th, 1835, Rev. Howe had a church meeting at his "home" (where he boarded ??) to dissolve the relation with the church and to form a Council to do this. The Council Met on December 14 "at the house of Mr. Howe". They reported a vote to agree to dismiss Rev Howe, effective on December 21 any they regret "there should be necessity of dismission arising from a want of support," 476 This time a joint committee for four from the Church and Five from the "Society" to supply the pulpit. <Church = Deacon Sylvester, Joseph Bosworth, Ephriam Tillson, Zedekiah Tomson, Sr. ⁴⁷⁷+ Society = Zadok Thomson, Ebenezer Wood, Cyrus Richmond, Jabez Thomson, and Jabez Soule ⁴⁷⁸ > It is likely this committee worked very rapidly as the end of the year report for 1835 notes "Rev. Palmer" as the Supply and the total membership stood at 65 persons. 479 It seems the church was also pressed by bad weather in December and on into January/February, 1836. 480

The Society sought to engage Rev. Emerson Paine on March 28, 1836, to Preach for that Year for \$400. Rev. Paine's acceptance" returned at the April 30th Society Meeting. ⁴⁸¹ Monetary issues were clear in the changes of policy in the spring (April 2) Religious Society Meeting. The town tax/ assessment collectors were sent out by "school sector", and the tolling of the bell for

⁴⁷⁶ CR, Book 2, First Religious Society Records, 1824-1883, page 43. It is laudable that the church did send Rev. Howe a settlement after a number of back subscriptions were collected. \$25 was paid on past salary due. This was in April, 1836, CR, "Parish Treasury Book" page 16..

⁴⁷⁷ CR, Book 2, First Religious Society Records, 1824-1883, page 44

⁴⁷⁸ CR "Religious Society Records", 1824-1883, page 88

⁴⁷⁹ Pilgrim Association Annual Report, "1835" within the Yearbook of the General Association of Massachusetts for 1835.

⁴⁸⁰ Dec. 15: Boston at 0 degrees at 7 AM and -11 by 6 PM (New Bedford = -13) Another cold blast hit the next day and the weather was so cold there was no ferry service to Nantucket for a month. Due to the cold. American Winters: 1821-1870 by David Ludlum, page 33. Another similar series of storms hit SE Mass in December, 1839 adding very strong winds.

⁴⁸¹ CR, "Religious Society Records". 1825-1883, page 89, Repeated for 1837 for \$400 (page 95), Repeated for 1838 for \$400 (page 97), Repeated for 1839 for \$400 (page 117), Repeated for 1840 for \$400 (page 120), Repeated for 1841 (unstated \$\$) (page 122)

someone who has died will cost 50 cents to

the sexton. The use of the meetinghouse was also by the Town for meetings and business, there being no "town hall" at this point. 482 On March 30, 1840, it was determined to discover "whether it is expedient to have town meetings in the meetinghouse and to see what compensation the society ought to ask of the town for the use of the house for such purposes." 483 Shortly after the first mention in the town records of the idea of getting a "town house" was broached. 484 Rev. Paine's tenure was not renewed in 1842, as noted in the Religious Society notes of March 28, 1842, "...not to employ the Rev'd Emerson Paine the ensuing year and to employ some other man." But amended that to say they'd like Rev. Paine to continue until another is found. Also the church would allow the Paine Family to use the "minister's pew" until it is "wanted by some other minister's family". The funds for projects did continue as there was a hope to purchase a "heavier bell" for the meetinghouse (Religious Society, May 19, 1842) and in the June meeting this was increased to "ten hundred or more". 486 The old bell was removed on June 6, 1843 and the new/larger one installed on June 16th. In October, 1842, it was deemed to hold a fundraiser to raise \$100 for the new and larger bell through the parish committee. 487 One policy change due to the difficulties in payment and boarding costs of Rev. Paine and Howe was that boarding costs were being paid directly from the church treasury.⁴⁸⁸ Rev Paine's tenure did begin to move the church from their time of conflict but was not able to generate the new membership to relieve the monetary troubles that would challenge the church at least until the end of the 1800's. There seemed to be some hope as the town was again increasing in population. In 1840 the population stood at 734. 489

The next pastoral leader is a student at Andover Theological Seminary, William Augustus Peabody, and it is likely that he was here as a seminarian gaining expertise in the ministry while supplying the pulpit. He was ordained in 1843, and was serving Halifax for 6 months between March and early Fall, 1842.

⁴⁸² In 1839 The Whig Convention was held in the Halifax Congregational Church. *The New Bedford Mercury*, November 18, 1839, Volume 33, Issue 17, page 2 titled "Plymouth County Whig Convention"...

⁴⁸³ CR, "First Parish Society" 1824-1883, Page 119.

⁴⁸⁴ Halifax Town Records, Book Three: 1827-1842, page 193, notes "to see if the town will build a town house..." "to see if the town will take the surplus revenue to defray the expense of building said town house". (dated-Nov 27, 1841). This first attempt failed subsequently in a vote on March 4, 1842 to build the Town House (97-, 28+) (see page 194)

⁴⁸⁵ IBID, pages 125-127.

⁴⁸⁶ IBID, Pages 128 and 129., and 140

⁴⁸⁷ First Religious Society Records, 1824-1883,page 142

⁴⁸⁸ CR., "First Religious Society", 1825-1865" "1843". The existing bell was raised on June 6 with assistance by Joseph Waterman (paid \$2) and then the new bell was raised with assistance by Ira Sturtevant (paid \$1), Also First Religious Society Records, 1824-1883- Page 141.

⁴⁸⁹ Vital Records of Halifax, "Population".

There exist no records in hand of his accomplishments, and it is likely this short tenure was a bridge between the prior 15 years of schism and inner conflict, and recovery with growth. Financial records show his payments during his short time in Halifax. 490

Rev. G. W. Ash was likewise a student at Andover Seminary and was a year ahead of his predecessor in school. He was ordained in 1842 and likely arrived in Halifax as a supply and then was contracted for a short duration. The contract with Ash was initially for six-months. He was approached after a meeting October 1, 1842. He was supplying the pulpit and was approached for a further contract. With little fanfare the Pastorate of G. W. Ash began on a sixmonth to six month contract for \$200 plus boarding per contract. 491 In the following meeting on October 10, it was tended to hire Rev. Ash for four Sundays further but a later motion extended that to a contract of 6 month at \$200 plus board. On January 15, 1843, at a church meeting where Rev. Ash was the Moderator, it was decided "to choose a Committee to converse with all in our Society who have Entertained hopes that they have passed the great change of commotion and request them to meet at a meeting of the Church ... "492 Records note a low attendance due to weather in the March church meeting. It is likely this was a late winter snowstorm that hammered the area between March 16 and 28th with snow, wind and heavy rain. 493 This is an acknowledgment of the watershed moment in the life of the Halifax Church to put behind them the difficulties of the past and move ahead. In September, 1843, 5 were Baptized. As a review of the prior couple of years, between July, 1839 and March, 1843, the membership swelled.

In the text of the Church Meetings it is discussed that the meeting house needed painting. The first discussion of this was on October 1, 1842 and would be the opening volley to a more important decision in a few years. It is true that this meetinghouse had been well used for 110 years and since the 1820's had

⁴⁹⁰ CR, Parish Treasury Book, "1842" show several disbursements from July to September., page 23.

⁴⁹¹ IBID, page 23. The first disbursement on Rev. Ash was November 25th for \$58 which was a quarter of the year plus one Sunday. Also First Religious Society Records, 1824-1883, page 141 and 142-3.

⁴⁹² CR, "1824-1860", page 45-6. From this outreach Rev. Ash soon welcomed 11 people back in the next 6 months.

⁴⁹³ American Winters: 1821-1870 by David Ludlum, page 33. 4-6 inches of heavy snow.
494 Book 2, Church Records, 1832-1891, pages 45-46- Actually between Mid July, 1839 and
Summer, 1843, there were several Baptisms and New Members: New Members (Underlined =
Baptized too) July 26, 1839- Ira Sturtevant, 8/31/1840- Ellis Morse, Mrs. T. S. Sherman, July 21,
1842- Mrs. Sabina Thompson, 8/28/1842- Mrs. Deborah Thompson, Miss Lydia Bosworth, Miss
Rolinda Richmond, Dr. Cyrus Morton, Mrs. Lydia Morton, Mr. Moses Crooker, Mrs Rosanda
Crooker, January 15, 1843 – Miss Sally Fuller, Mr. Isaac Sturtevant, Miss Olive Waterman, Darius
Holmes, Mrs. Sally Holmes, Miss Chloe Waterman, April 30, 1843- Mr. Hanna Sturtevant,
8//1843- Lucy Waterman (Baptized only).

been cared for "by the lowest bidder" as sexton. It is clear that the poverty of the church and the difficulty of raising funds would have a derogatory impact on it's upkeep in a rural community.

This meager funding challenged the pastoral support picture for the foreseeable future. In March, 1843, the discussion around the continuance of Rev. Ash centered around his support and a committee was selected to see what can be done. Rev Ash, and Rev. Paine and others went into a bidding war to supply the Halifax pulpit. This committee would see what "proposals" would be put forth by these potential pastors. Mr. Paine won out as low bidder. He offered to preach at a salary level of \$350, when Rev. Ash offered \$450. The church decided not to accept Rev. Paine's proposal nor Rev. Ash's, and to counter offer at \$400 per year. On May 31, with no further proposals forthcoming, the Church decided to not continue with Rev. Ash's services as pastor. He concluded his short tenure in June, 1843. 495 I also expect the church's experiment with "contractual pastorates" of this short type was concluding, at least for now.

Knowing this, the church had proactively decided to look at potential leadership and in June approached Rev. Anson H. Parmala to settle in Halifax. A week later at a June 6, meeting of the church further negotiations were warranted with Rev. Parmala and they were to offer \$500 as compensation. The committee would later be instructed to offer \$450 instead. It seems that the committee waited for a time to see what Rev. Parmala would respond. It seems the offer was not responded to at all.

Transfer to HCC
Hans Der 11: 1845.
The Eng Charde in Handen to Mit. Com
Buther - This is to certify that the
good segular standing's all his one lequest in
on the 10th in dis suited a legales the meeting
you chisting Cat. & fellowship. The full dis-
agrin chairles. Col. & fallowship. The full dis- attaches of this Ch. let him ship with us will one to soons, as he shots be received by you.
Attest Senie Nakan his

Two significant Reports were shared as well at this June 6th meeting: The report on the cost of the painting (\$99.92) and the cost of exchanging the bell for

⁴⁹⁵ CR Book 7 " Parish Committee Records, 1825-1860" entry dated 6/16/1843-

⁴⁹⁶ First Religious Society Records, 1824-1883, page 148-9

a larger one (\$85.43) and both projects total \$185.55 which was then paid on June 6, 1843. These new expenses show that there was renewed interest in the vitality of the church and it's upkeep, and further proof the divisions of the past years were fading and healing.

On October 23, 1843, it was decided to give Rev. Freeman P. Howland a call to settle in Halifax as the pastor of the church. (23+, 5-) The salary would be \$400 a year. Mr. Howland's reply had reasons for his not complying with the invitation and the insufficiency of the salary was the key matter of concern. Over the next month a committee was chosen to confer with him and on November 6th, having received an additional pledge of \$50 privately he agrees to settle in Halifax given that the \$450 be paid semi-annually. ⁴⁹⁸ In November, the church began the organizational task of arranging for his Installation. ⁴⁹⁹ On December 13th, Rev. Howland was received into Membership by letter from the Congregational Church in Hanson. ⁵⁰⁰ The letter of transfer is shown in the prior image (dated 12/11). In 1844, the Church decided to assess the property of the membership and On April 1, chose a team of five to go into the parish and visit all members and ascertain the value of their property. (Noted in specific some members have property in other towns) A written statement or oath was shared with each and likely signed. ⁵⁰¹ There were in addition individual or

PAINTING:

OIL = \$18.00 400Lbs white lead- \$26.00

J.G. Sparrow for Paint - \$7.14

J.G. Sparrow – 26 $\frac{1}{2}$ days work -\$33.12 Moses Crooker- Boarding - \$7.10

Moses Crooker- Horse boarding -\$2.50 Repairing Meeting House- 3 days-Assisting painters (M. Crooker) - \$1.50

Assisting painters (M. Crooker) - Time and travel to Boston - \$3.00

TOTAL = \$99.92

BELL EXCHANGE

Difference in Bell weight - \$ 66.10

Carting the Bell- \$9.12

Moses Crooker- 2 ½ days getting the old bell down and new one up - \$2.50

Lead - \$ 0.71

Frame wood - \$4.00 Ira Sturtevant - \$2.00

Joseph Waterman - \$1.00 TOTAL = \$85.43

⁴⁹⁸First Religious Society Records, 1824-1883, page 152-3

⁴⁹⁷ IBID, Page 150 see tallies in remainder of footnote below:

⁴⁹⁹ The churches in "Randolf, Hanson, E. Bridgewater, Middleborough, Plymton, Carver, Kingston, Bridgwater, were solicited on December 3, 1843.

⁵⁰⁰ Church Records, 1832-1891, page 46-47

First Religious Society Records, 1824-1883, pages 155-157.

[&]quot;Obligation

We the subscription members of the first Religious Society in Halifax am anxious to adopt a more permanent and sure system for the support of the institutions of the Gospel than we have had for several years past ~ Therefore we do mutually agree and pledge ourselves to pay our proportion by such sum of money as the society shall deem we assay be raised universally to pay our Minister's salary and other expenses as said Society said apportionment to be made by the town valuation, 187

bartered support promised to Rev.

Howland. Some of these names were already on the subscription and this was in addition. It was in expectation that this extra support may make up a shortfall. Their obligation is as follows: "We the subscribers agree to give to Mr. Howland the value in wood, farming, produce, or such articles as are necessary to his support in addition to our yearly subscriptions the sum set to our names." 502 This juncture of support was a key measure to organize what was available and

provided two thirds of the members of the Society who have subscribed anything within two years sign the agreement. The conditions of this obligation is such that if any person give notice to the clerk of the Society personally on or before the annual parish Meeting they shall be released. The society have voted to raise the sum of \$455 - which will pay the expenses of the present year and one fifth of the Parish debt ~ the above is to be paid, one half on the first of July, the other half on the first of January. Dated April 5, 1844. " SIGNERS:

Johis M. Soule

L.R. Fuller

Ira L. Sturtevant	Caleb Pool	Morris C. Crooker	Isaac W. Sturtevant
George Waterman	Joseph L. Waterman	Samuel Churchill	Cyrus Morton
Moses Smith	Martin Bosworth	Thomas Drew, Jr.	Hannah Waterman
Abigail Soule	Marcia Soule	C. G. Morton	Jabez Thompson
Zadock Thompson	Latham Drew	Asa Thompson	James Drew
L. H. Thompson	Ebeneser Wood	Martin Wood	Ebeneser Wood, Jr.
Asaph Wood	Chipman Porter	Samuel Wood	Priscilla Timkham
Dexter Thompson	Cyrus Fuller	John Thompson	Zebadiah Thompson
Ephraim Thompson	Oliver Holmes	Lewis Thompson	John Holmes
William Tillson	Ephriam Tillson	Alden Leach	Nathaniel Soule
Reuben Sylvester	Joseph Sylvester	Hermas Holmes	Sylvanus Fuller

Darius Holmes Abel Bryant Andrew Richmond, Jr Cyrus Thompson Nathaniel Sturtevant Ezekiel Waterman Henry Churchill Calvin Sturtevant Reuben Thompson, Jr Jonathan Waterman Charles Fuller John Sturtevant Albert Churchill Levi Morse Zenas Sturtevant Ward Thompson Noah Bosworth Ebenezer Fuller

Albert Thompson Joseph Bosworth Ebenezer Richmond **TOTAL SIGNERS=69**

< KEY = Underlined ones - withdrawn or erased from the obligation subsequently>

⁵⁰²First Religious Society Records, 1824-1883, Page 160 The signatories and amounts are:

Zadock Thompson - \$4.00 Ebenezer Fuller - \$ 1.50 James Drew- \$ 0.50 Stephen Drew - 0.50 Jabez Thompson - \$4.00 Asa Thompson - \$0.50 Ward Thompson- \$4.00 Adam Thompson - \$4.00 Cyrus Morton - \$4.00 Aseneth Wood - \$4.00 Zebediah Thompson - \$4.00 Chipman Porter - \$4.00 William Tillson - \$4.00 Joanna Morton - \$.4.00 William Sears - \$ 3.50

Jabez Soule

Reuben Sylvester - \$ 3.00 Thomas Holmes – 2.00 (later withdrawn)

Total Pledged = \$52.50

Ebenezer Miller, Jr. -\$1.00

William Sears

suitable to support Rev. Howland. The following meeting on December 23rd has a small, almost non-descript entry as the 6th and final agenda item: "6. To see if the Society will buy or build a parish house, or act any thing in regard to the same they may see cause." This was "passed over" in the discussions on the January 6, 1845 meeting and in the September 1 meeting. 503 On September 1, 1845, the parish was solicited to see if Hymn Books may be purchased for singing. Three dozen hymnbooks were ordered to be purchased "for the choir", which gives some sense of the size of the music ministry in that time. 504 Unfortunately in 1844 and 1845 the subscribers were not paying their assessments and by December 1845, Rev. Howland was offered \$400. Rev. Howland's reply is telling both of his views and his circumstances; "... Your Committee came to confer with me relative to the subjects discussed at you last regular meeting, have informed me that you could not get a vote to raise the amount of salary stipulated for the coming year and wish to inquire whether I am willing to supply the profession the next year for what may be subscribed for the purpose after defraying the other parish expenses- and likewise, whether it's my intention to move back into Halifax.

Through this committee I would simply reply that in regard to moving back to this place, - I have always intended to move back to Halifax, whenever I can raise a suitable house and within a convenient distance to the meeting house; but this I can neither buy nor build. On the possibility of hiring such accommodations therefore my removing back to this town must rend. Whether this can be done or not, you, gentlemen may know better than myself.

In regard to the other question, whether I am willing to supply the pulpit the ensuing year for what may remain of the subscription after the other parish expenses are paid - I would say, that I would gladly agree to any reasonable request for your benefit, and as to this could I do it with justice to myself and family. But for my personal circumstances I cannot do it consideration with my views of duty.

The whole amount of salary for which you have obtained pledges would fall below my annual expense even with practicing rigid economy, and for the present Far below, as you may readily see, when you ??? that my rent and fuel amount to over \$45, and <text broken off> own board in Halifax, nearly half of the time, about \$100, more; thus thus leaving but a small sum with which to feed and clothe my family of ten souls; and to repay the numerous incidental expenses which cannot be named; this even should receive the full amount of your extra subscription payable in "wood" or other articles of Produce necessary in a family, which is not all received as some of the subscribers have died and some have

⁵⁰³ This is the first mention of the potential of building a new church building, , First Religious Society Records, 1824-1883 Page 163, 165, 166

⁵⁰⁴First Religious Society Records, 1824-1883, page 167.

refused the second year. ... 505 It seems that as a result, Rev. Howland had floated the idea of not leading all services of worship, i.e. not supplying the pulpit full time, and a scramble began to secure the support or try to bargain further to see of rev. Howland can be swaved. Three months later, Rev. Howland repeated his situation and added further strength to his plea. His reasons of living out of town were to provide good schools for his children, and to be able to afford a home (He had tried to find one in the spring of 1845 without luck). He notes having to board in Halifax from Friday till Monday, that time does not allow much to go from "house to house as much as desirable". A Minister should "dwell in the midst of his people and have lamented the unxious necessity of moving out of town". He therefore concluded "he cannot have residence among" the people and asked the relation between them be dissolved within a council in early April. This request was granted on March 17, 1846. 506 Between 1843, Rev. Howland continued to Baptize and welcome new members 507 and to press that the church be involved in the broader Associational events and meetings of the Pilgrim "Conference" in 1845. The April 15th Spring meeting was held in Halifax and Joseph Waterman and Ira Sturtevant were chosen to provide arrangements to entertain the delegates from the region. Even more so, the church was invited to participate in the Installation of Rev. David Bringham of East Bridgewater at the Trinitarian Congregational Church and Moses Crooker was chosen to represent the church. 508 On March 23, 1846, the church received Rev. Howland's request to dissolve the pastoral relationship and to call a Council for that purpose. Rev. Howland was also dismissed and recommended to the Church in Hanson. Also in this month, Joseph Bosworth was chosen to represent the church at the Pilgrim Conference meeting in Carver on April 5. 509 The deliberations of the council in March is as follows, "The council comment that so frequent demission occur in the ministry and that there should be any necessity for the call of a council to take into consideration the dissolution of a relation which was so recently found between the Rev. Mr. Howland and the Church and Society, feeling as we do that the welfare of our spiritual Zion depends in no small degree upn the permanency of the pastoral relations.

<u>Voted Unanimously</u>, That in view of all the circumstances, we feel ourselves under painful necessities of ratifying the dissolution of the relation between the Rev. Howland and the First Church and Society in Halifax. ...⁵¹⁰

⁵⁰⁵ First Religious Society Records, 1824-1883, page 170-1

⁵⁰⁶ First Religious Society Records, 1824-1883, page 176-7

⁵⁰⁷ Book 2, Church Records, 1832-1891, pages 47-8: <Underlined= Baptized> 2/25/1844- Mr. Levi Morse, Fanny Morse, Miss Marietta Goodman, Miss Elira Jane Waterman, 4/25/1844 – Amanda Richmond.

⁵⁰⁸ Book 2, Church Records, 1832-1891, pages 47

⁵⁰⁹ Book 2, Church Records, 1832-1891, page 48

⁵¹⁰ Book 2, Church Records, 1832-1891, page 50

The Meetinghouse's needs continue

to amount. In March, J. Thompson paid the assessment on the parish debt owed. This was the portion noted as due in January. In June there was a request to have the meetinghouse washed but in late June this was deferred to

the Parish
Committee. 511
The supply of the pulpit weighed on the congregation and Rev. Mr.
John C.
Thompson of East Springfield,
MA, (Church Records note
"West

15. Mrs. B. of myself now the year to remove our church relation from Whites to the congress. West springfield. What springfield built you he so good us to request your ministor to prower for us letters of discussion of recommendation; he should have made they request before had me not regarded the continuous of over residues here as very new certain,

Springfield" instead ⁵¹²) was the choice as an Interim in June to preach in Halifax for one year. In June there was a hope that Rev. Thompson would continue in Halifax after his year had passed. On June 29, 1846, he responded affirmatively for a Year's contract with the contract to begin on August 1.⁵¹³ In a subsequent meeting on November 23, 1846, Rev. Thompson was secured as the pastor for another 3 years. (Note the Church Records say "from one year to four years" as the contract range.(CR, page 51). On March 21, 1847, Rev Thompson and his wife (Lucy Ann) were received in membership by Transfer from their prior church in "Ireland Parish, West Springfield" ⁵¹⁴. Sadly, the necessary or promised support was not forthcoming and the result was he did not renew his contract at the end of the year in August, asking in a meeting on August 4th to be excused from supplying the pulpit, and returned to Springfield. ⁵¹⁵ Further health concerns had prevented him from performing his duties and he requested a termination on those grounds returning to W. Springfield. ⁵¹⁶ After a quick Year and a quarter, Halifax was again in need of a pastor. It was also at it's

⁵¹¹ First Religious Society Records, 1824-1883, pages 179, 181

 ⁵¹² Book 2, Church Records, 1832-1891, page48
 513 Book 2, Church Records, 1832-1891, page 51

book 2, Church Records, 1832-1891, page 51 Book 2, Church Records, 1832-1891, page 52

⁵¹⁵ First Religious Society Records, 1824-1883, pages 184, 187, 188

⁵¹⁶ Book 2, Church Records, 1832-1891, page 52-3 "July 24, 1847: Having for some three months, been unable to preach and there being no prospect that my health will allow me to preach for many months to come, if ever ~ last Sabbath I sent in to the church society a request. That my engagement with them may terminate with the close of my first year, which will occur on the next Sabbath, the Last in July. "

lowest level of membership since

beginning, and to the present day of 41 members reported for the year 1846. 517

Within the month, the church had approached Rev. Enoch Sanford of Raynham to minister to them. ⁵¹⁸ He was secured for an indefinite time at first, yet the past due to Rev. Thompson remains and was discussed in October of 1847. On October 7, Rev. Thompson was dismissed and he and his wide

transferred their membership back to West Springfield. 519 Rev. Sanford was engaged in October for a 4 year contract with the codicil that "if any Dissatisfaction arise separation may take place after Mr. S give notice, either by Mr. Sanford or by the Society-" The salary was \$400 per year. This was acceptable to Rev. Sanford and the next pastorate began. 520 In order to assure that the payments not be in arrears to Rev. Sanford when he found money to be due him he was to approach the Treasurer who would then divide the amount owed between the various collectors (parallels the various school districts in Halifax) to raise the needed sum. It was also felt that a new pulpit was needed and On October 22, 1849, it was moved to see if the Society would build a new pulpit. In another month, it became



policy that any money due after the collectors had finished, would be given to the pastor in a "note with interest due". ⁵²¹ Things continued very smoothly under Rev. Sanford for the next couple of years. In a meeting of April 7, 1851, Rev Sanford was voted to continue preaching for three months at \$5.00 pre Sunday. This would take him to the First of August when his contract would conclude. ⁵²² ⁵²³ In fact it was decided that no extra funds were to be paid out

⁵¹⁷ Pilgrim Conference Annual Report as noted in the Yearly Reports for the year "1846" found in the Congregational Library, Boston, MA.

⁵¹⁸ Photo courtesy of the Halifax Museum, Susan Basille, Historian

⁵¹⁹ Book 2, Church Records, 1832-1891, page55

First Religious Society Records, 1824-1883, pages 188-190 The contract was to commence on January 1, 1848 and would be for four years. Included in this was "finding him some fuel and moving his effects ..." This happened on November 17th. Book 2, Church Records, 1832-1891, page 53.

First Religious Society Records, 1824-1883, pages 192-3

⁵²² First Religious Society Records, 1824-1883, Page 204. Of note \$5.00 per week comes to a yearly salary of \$260!! In 1830 they paid around \$8.00 per week when working per week.

and the pastor got "whatever was at

hand" at the time. No extra funds were to be collected. In May "Rev. E. Sanford the pastor having been called to take charge of the Hollis Institute in South Braintree requested a release from his engagements, which being granted the society requested from him to supply the pulpit till the First of August if practical." The Committee to find the next minister was up and running in late July. In August the meeting voted to confer with Stafford Sturtevant about his not contributing to the support of the ministry. Given his considerable wealth, the lack of his support would certainly impact the support of a minister in the future. The December 1851, it was found the cash flow continued deficiently and it was resolved to borrow money to make the debt owed. On the same meeting a Rev. Mr. Haven was solicited to settle but refused. Then in February, 1852, the committee voted unanimously to give an offer to Rev. Edward P, Kimball to settle in Halifax and to solicit him as to the support he sought. His answer was a salary of \$500 a year paid semi-annually. This was accepted at a February 17th, 1852 church meeting.

Once again the disrepair of the meetinghouse came to bear. Monetary problems likely allowed the church building to go into disrepair for some time. It had been in regular use for 120 years so it was suggested to repair it or "build a new one". This would begin the dream towards a new structure, again. This time the need was great enough to warrant a committee. ⁵²⁷ Additional motivation would come from series of extreme cold weather and high wind that would have tested the old structure to its limits. ⁵²⁸ It was voted in this same

⁵²³ In the period of Late 1847 through 1848 a couple of people were welcomed: 5/7/1848- Mrs, Packard Thompson, Mrs. Clara Thompson, July 6, <u>Desire Tillson</u>, Mrs. Cynthia Porter, Tily Wood, 10/1/1848-Miss Anna Leach, 11/5/1848- Miss Mary Crooker *, 4/1/1849- Mrs. Elizabeth Jackson *, 2/1849- Mrs. Caroline Pool. ~ Baptized Thomas Drew on 9/27/21848, Mary Ladmann – 5/6/1849. Book 2, Church Records, 1832-1891, pages 54-55. <Those joining in this list that are underlined were also baptized, and those with a "*" were transferred from the church "Of Rev. Abel Richmond".

⁵²⁴ Book 2, Church Records, 1832-1891, page 56-7 In his tenure there were a few admissions and Baptisms to report: 12/2/1849- Mrs. Labina Willis, 4/7/1850-Alfred Miller, Nathan Miller, Mrs. Harriet Richmond, 5/4/1851- Levi Morse (+Bapt), 7/6/1851- Jane Bosworth

⁵²⁵ Book 2, Church Records, 1832-1891, page 57 It was further reported in the August 16th meeting to the committee" he (Stafford Sturtevant) subscribed what they deemed a suitable sum for the rest of the year, and that, as he had ceased in his contribution to Rev. Mr. Paine, he having died, he gave encouragement to the Committee, that he would contribute with the church, and with them in supporting the Ministry more liberally than he had done."

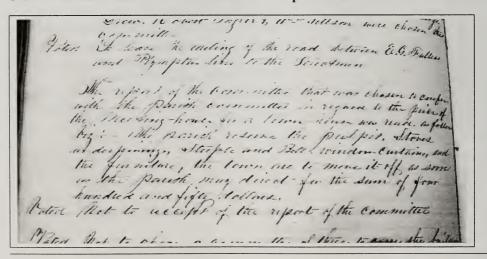
⁵²⁶First Religious Society Records, 1824-1883, Page 210, and Book 2, Church Records, 1832-1891, page 58

First Religious Society Records, 1824-1883, page 211-2, Meeting dated February 25, 1852. The committee chosen on March 8 was Albery Thompson, Ephraim Thompson, Cyrus Thompson, Jabez Soule, and Darius Holmes..

⁵²⁸ American Winters: 1821-1870 by David Ludlum, page 42. High wind then cold snap in January, 1852. In SE Mass most places had 0 degrees between the 15th and 19th amd the entire time 193

meeting to build a new meetinghouse

(instead of repairing the old one). This motion of not repairing was echoed in their report at the March 15th, 1852 meeting. This decision was debated further and those who wanted to repair it won the next vote. Another committee was formed to handle this issue between repairing and replacing the church structure. Likewise this committee could not agree on which to suggest. Then there was another vote after they reported and the vote was to repair. YET the next motion was a vote to build a new church!! It was then voted to choose a building committee to decide on a plan for a new meeting house and to gather proposals for building the same. They were also to receive "proposals" for the repair of the meetinghouse as well as moving it aside if the new one were built⁵²⁹ Also of significance, the Town was given notice that they could no longer hold their meetings in the meetinghouse after June 1, 1852 and for the Parish Committee to inform the Selectmen of this. The reason for this is not given although on April 19, 1852, the Town was offered the Old Meetinghouse for \$450 with some catches in the deal. ⁵³⁰. The report of the committee follows as



the temperature never went above 8 degrees.

First Religious Society Records, 1824-1883, page 213-4. This next committee was: E.B. Thompson, Z. Thompson, C Morton, A. Thompson, J Soule, V. Holmes.

If repaired, "it would be finished with the same finish ad the present one inside and out." The eventual Building Committee was made of: Ephraim Thompson, Thomas Holmes, Cyrus Thompson, Elbridge Morton, and Chipman Porter.

Halifax Town Records, Book Three: 1827-1842, page 393 "Voted that the town take measures to build a town house to transact town business and for an armory for the said Infantry. (Likely the powder and ammunition was stored in the Gallery of the church still) "Voted to choose a committee to confer with the Parish Committee and report forthwith to see what they would take for this house" (Robert Inglee, Cyrus Morton and Paul Bryant chosen). Later after hearing the report, voted NOT to chose a committee to build a town house and then voted NOT to purchase this (meeting) house for \$450."

imaged and taken from the Halifax Town Records.

The reasons for the refusal were clear: The church was asking the town to move the building from the present foundation, to remove pulpit, stoves, underpinnings, steeple and bell, window curtains and the furniture. The timeframe was to be designated by the Parish Committee. The town said NO. With that the idea of a "town House" was put aside... for now. It was decided to find a "suitable place" to hold town meetings for about a year. 531

It was at a Meeting on April 12th, 1852 that the directions were given to the Building Committee for the creation of a new church building. It's construction would be supported by the sale of pews within the new meetinghouse. Once the decision was made the Church went to work organizing the task:

Meeting: April 12, 1852,

Voted~ to build a new meetinghouse according to the plans presented to the Society by the building Committee.

Voted~ To build a Vestry under the meetinghouse

Voted~ To leave the building of the Vestry to the building Committee

Voted~ To authorize the Building Committee to hire money to meet the payments as they come due in anticipation of the proceeds from the sale of pews in the new house.

Voted~ That the Building Committee move the Old House from its present location to some convenient place; or otherwise dispose of it as they may think best.

Voted~ That the building Committee be authorized to hire money if necessary to move the Old House.

Voted~ That the Society instruct their building Committee to confer with Capt. Pope in regard to purchasing land for the location of the Old House, and should they not obtain a lot, or dispose of the house satisfactorily they shall move the house across the road on to the Parish land.

Voted ~ If they should sell the Old Meeting house and should its location be on the parish Land the site whereupon it may stand shall be included in the sum paid for the house. The site to be designated by the Committee.

Meeting: April 22, 1852:

Voted~ Choose a committee to appraise the meeting house pews:

Zadock Thompson, Jabez Soule, James Drew, plus (out of town folk), Philo Leach (Bridgewater), Samuel Alden (E. Bridgewater), Lewis Ripley (Kingston).

Voted That the proceeds from the sale of curtains be paid to the Ladies Society.

⁵³¹ <u>Halifax Town Records</u>, Book Three: 1827-1842, page 397. dated May 10, 1852. It is interesting that in November they still met in the meetinghouse.

It is clear that the level of

excitement was high as the plans and organization of the construction came clearer in the Spring of 1852. ⁵³² Of further interest is the deferment to the "Ladies Society". Many church Ladies Societies were mission-based arms of the church's service and in areas of temperance issues. I see that the ladies of the Halifax Church were involved in this endeavor from the start. (See the "Insert History of the Ladies Sewing Circle" elsewhere in the study.)In the next meeting (July 3, 1852) the pews themselves were discussed. A motion was put forth to change the configuration of the construction of the pews from straight to circular. The committee took a week to deliberate this and on July 10th, "voted~ to instruct the building committee to provide CIRCULAR pews for the new house." It is this circular format that is retained to the present day.⁵³³

As the building of the meetinghouse progressed and the old meetinghouse moved, plans were made to dedicate the new church home. It is also fortunate that at this time the church received a benefit from the proceeds of the estate of Abigail Soule. The Building Committee members were also instructed to get insurance on the meetinghouse.⁵³⁴

IN the late winter of 1852/3, meeting in the "Vestry" of the new Meetinghouse, the sale of pews were progressing and those not sold were to be rented or auctioned. The Old Meeting house had been moved down the hill to the North edge of the road. It seems likely that no deal was made to purchase land from Capt. Pope. It is also likely the building sat on it's "travelers" on the side of the roadway without foundation until some determination was made as to its fate. The position of this temporary placement was directly in front of where the Town Hall is currently but next to the road leaving the "Green" unaltered. The new Meetinghouse is finished and heated by coal as well as wood. 535 In a vote on February 5, 1853, Thomas Drew was granted an easement "next to the Old Meeting House" onto the parish land, and this easement became the easement just to the East of the current church as Drew had land behind the parish land to the rear of the meeetinghouse. Before this easement entry to the church was from the roadside and up the knoll to the doors of the church (shoveled in snowy weather) or from the "cemetery" side to the rear of the meetinghouse. Another archaic roadway arrived to the rear of the meetinghouse on the Western side, going from the road on a grade to the current parking lot. This path is still visible from the road (106) just west of the church and almost across from the Historical Society Museum, but is overgrown with trees. Drew's request and easement would become the main entry to the

⁵³² First Religious Society Records, 1824-1883, pages 215, 220

⁵³³ First Religious Society Records, 1824-1883, page 221.

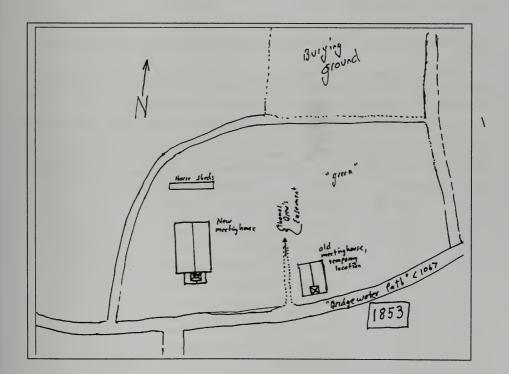
⁵³⁴ First Religious Society Records, 1824-1883, pages 223-4. The dedication committee were Jabez Soule, E. B. Thompson, and J. Drew.

⁵³⁵ Parish Treasurer's Account, 1825-1867, page "January 5, 1853"

meetinghouse environs in the future. 536

Additionally, there was a motion at the town meeting concerning the creation of an armory for the "Light Infantry Company". Eliab Poole wanted to see if the town may erect a structure for that purpose. The hope for creating a town Hall was still in the hopes as there continued another request to find a place for town meetings. The selectmen were given that task. ⁵³⁷

The following diagram is an estimation of the road, path and building configurations with the first set of sheds after the new church was built, and the Old one moved to a temporary site. The cemetery actually came later but is a good locus for the overview map.



⁵³⁶ First Religious Society Records, 1824-1883, page 225-6

Halifax Town Records, Book Four: 1853-1875., page 1, April 25, 1853.

RECORD OF THE CONSTRUCTION AND PEW RENTS: As noted in the Church Records, 1824-1883, pages 256-260.

"Proceedings of the First Religious Society in the Town of Halifax in the reference to building a new Meeting House –

In March 1852 the question came before the Society, to repair the Old Meeting House or build a new one, at first the Society were about equally divided, some for repairing, others for building a New, after having several meetings the Society chose a Committee of Ephraim B. Thompson, Ellbridge Morton, Thomas Holmes, Chipman Porter, and Cyrus Thompson to repair or build a new. Afterward the Parish voted unanimously or nearly so to build a new House.

The Parish Chose Philo Leach of Bridgewater, Samuel S Alden of S. Bridgewater and Thomas Ripley of Kingston to appraise the pews in the old House. They were valued at \$300.

Earl E Rider of Taunton was employed Architect. D. B. Bartlett of Dorchester and Lucus D. Burbeck of East Bridgewater contracted to Build the House.

Edwin Kingman of N. Bridgewater was employed to move the old House, jabez Soule and Martin Bosworth contracted to do the stone work for the Vestry. The earth was evacuated voluntarily by members of the Society.

Arthur Miller of CambridgePort furnished the Pulpit and J. S. Deaning of New Bedford was employed to do the Fresco painting.

The parish Directed the Building Committee to appraise the Pews (Done Nov. 30, 1852) in the New House. According to the vote they appraised the Pews as follows:

Pew	Appraisal	Sold to Premiu	m Paid for choice
2	\$126.00	Cyrus Morton	\$32.00
3	150	Thomas Drew	19.00
4	150	Elbridge G. Morton	18.00
5	160	Chipman Porter	25.00
6	160	Ebenezer Richmond	58.00
7	160	Ephriam B. Thompson	51.00
8	160	Jabez Soule	50.00
9	160	Zadock Thomoson20.50)
10	160	Ward Thompson	17.50
11	155	Joseph Sylvester	20.00
12	155	John Holmes	17.50
13	150	A Richmond/ Wm Ladd	20.00
14	150	Oliver Holmes	20.00
15	125	Dependant Sturtevant	22.00
16	125	Reuben Thompson	18.50
17	100	Ephraim Tillson	18.50
18	100	Eliab Pool	22.00
198			

19	85	B. F. H. Parris	5.00	
20	85	C.P Vaughn/ Geo. Drew	, ~	
21	75	Cyrus Fuller/C. Srurtev	ant ~	
22	75	Stephen Church	~	
23	60	•		
24	60			
25	40			
26	40			
27	40	Samuel Churchill	~	
28	40	John Sturtevant	2.00	
29	50	Samuel Wood	5.25	
30	50	Hannah Waterman	8.50	
31	60	Isaac Wood	17.00	
32	60	Noah Bosworth		
33	70		19.00	
33 34		Geo. Jackson/Stev. Croc		
	70	Nathaniel Soule	6.00	
35	80	Nathan Fuller, Jr.	16.50	
36	80	P, C. Thompson	7.00	
37	90	Martin Bosworth	5.00	
38	90	Nathan Fuller	17.00	
39	100	Ebenezer Fuller	19.00	
40	100	S. R. Fuller	16.00	
41	105	George Waterman 19.00		
42	105	Charles Fuller	20.50	
43	110	Shepard Thompson	16.50	
44	110	Caleb Pool	16.00	
45	115	James Drew 20.00		
46	115	Lysander Haymond	18.50	
47	115	Ebenezer Wood	14.50	
48	115	J. T. Z. Thompson 20.50		
49	125	Otis & Albert Thompson	1 - 17.50	
50	125	Stafford Sturtevant	86.00	
51	100	Parris Holmes	21.00	
52	100	Joseph Holmes	<i>17.00</i>	
TOTALS=	\$1,880.00	\$ 8	898.75	

< Insert History >

THE MOBILITY OF THE "OLD" MEETINGHOUSE STRUCTURE AS THE NEW BUILDING WAS BEING BUILT AND AFTERWARDS.

There exist a variety of viewpoints regarding the location and mobility of the structures as the meetinghouse was constructed. There are a few factors that play into the discussion, all of which are covered directly on point within the original church records (CR Book: 1832-1883- Church Society), and are reflected within the concurrent Parish Society and Treasurer's accounts) Namely:

- ~Thomas Drew's replacement of the original horse sheds behind the old meetinghouse
- ~Land solicited from Captain Pope for placement of the structure for future rent or sale, or potential location on adjacent church land to the East of that.
- ~The extreme need for repair of the structure of the Old Meetinghouse
- ~ease and simplicity of moving buildings
- ~Taboo nature of using a town's "green" for location of structures in New England

As the narrative progresses chronologically it can be highlighted as to the various placements of the Old Meetinghouse as time progressed.

2/23/1852 - The committee was formed to designate whether construction of a new church or repair of the Old one was the way to go.

3/8/1852 - The committee was equally divided and initially it was chosen to repair, then the committee was again divided. Finally it was voted to BUILD NEW "On or near the spot of the Old House".

3/15/1852 – Further debate and deep division but the view "to build" won out and a building committee was formed. The vote the "Build" was clarified.

"to Chose a building committee of five to decide upon a plan for a new meeting house, and to consider proposals for building the same and Likewise to obtain proposals for moving & repairing the Old House < Committee chosen>

4/12/1852- Agreed to a Plan submitted to the committee to build

- -To build a Vestry under the house.
- -To sell pews in the New House to support the construction.
- "Vote of the building committee to move the Old House from its present location to some convenient place or otherwise dispose of it. ..."
- "Vote of the Society to confer with Captain <u>Pope in regard to purchasing</u> land for the location of the Old House...or they shall move the house across the road on to parish land".

"voted that the Building Committee sell the Old Meetinghouse..., should it be located on parish Land. The site whereupon it may stand shall be included in the sum paid for the house. "
<Note: The land deal fell through and it is unclear if the Old Meetinghouse was moved temporarily across the road onto parish land and then back to the North side of the road, Or of it was simply moved to the side of the road (N). > 2/5/1853- Thomas Drew (an abutter to the church to the North of the green) asked permission to have a right a way across the Green/ parish Land "Near the Old Meetinghouse". This was granted.

3/15/1853 - The Building Committee was pressed to "do something with the Old Meetinghouse (This was after the dedication of the New One).

3/23/1853 – Voted "to instruct said (building) committee to offer the Old Meetinghouse to the Town for \$400 including the land whereupon it may stand with underlying stone. The House to be moved back at least it's length at the expense of the society."

- "Voted the Committee to be <u>directed to move it back, repair it outside</u> and underpin it."
- -" Voted the Committee have permission to rent the house and to also advertise it for that purpose." (Gives the hint that the town was not interested initially)
- 3/20/ 1854 "Voted that the committee of the Old House receive whatever rent that may accrue and pay it towards extinguishing the debt for repairs of the same."

4/25/1854- "See if the parish will sell or dispose of the Old Meetinghouse or the land whereupon said house now stands."

Voted "To place the town Note of \$700 received for the Old Meetinghouse in the hands of the Trustees... and cancel the debt ... for the repair of the house."

Thomas Drew proposed to "locate new Horse Sheds for the parish if the current sheds would be moved or cleared by the owners."

So it seems our venerable Old Meetinghouse moved at least twice, possible three times after leaving the site of the current structure, and finally coming to rest where the current town hall is located. Early photographs, before the regrading of the main road (106), later in the 1900's, show a fairly level landscape with a short knoll where the church is located. Until it was settled at the final destination it is likely it sat on its "travelers" (see Appendix) and its foundation stones stored nearby, until land and building's disposition was clarified and settled. Putting it next to the roadway (either on the North Side for certain, or for a short time on the southerly side) would grant ease of movement for anyone who may want to buy the structure outright and move it. (as was the case with the Universalist Church later on.)

Another societal facet of this picture in the area of the town "green". In majority of New England towns, the town green was not "invaded" by structures or roads if at all possible. Much discussion around that would have been the case. Two exceptions would be the "church" and "town" (Municipal) structures but seldom. The fact that the structure was to be sold to the town was paralleled with that exceptionality and so the structure could acceptably be moved into the "green" and positioned as needed. This would also give better onus for permission for Thomas Drew (who had access to the main road by two other means) to have his "right of way" to the main road next to the Old Meetinghouse, a right of way that would eventually serve both the church and Town as an entry to the present day. It was indeed a tragedy that this renovated building was lost to us by fire early in the 1900's. This second meetinghouse built in 1852/3 now also celebrates it's 155th anniversary as of the release of this study.

<End of Insert History >

In the Spring and Summer of 1853,

the disposition issue of the Old Meeting House continued. As I mentioned in the narrative, there was an attempt to buy land from Mr. Pope and have the design of moving it either onto purchased land or onto a piece of land the church owned a but further East (On the south side of the roadway) and then sell land and building outright. Pope's land was not offered for sale so it is unlikely the church's first move was across the road. Eventually the committee would be instructed to approach the town to see if they would want to buy it. Two meetings in March, 1853 formed the crux of the town's viewpoint. At first they wanted to build a new one, then tables the topic only to return again to discuss it in a couple of weeks. Two choices arose: 1> that they would form a committee to build and town house and 2> that they were NOT interested in purchasing the now empty old meetinghouse (that they, even though moved) were using. The church would have to find a "Plan B" for the old meetinghouse. 538 In the April 11th Meeting it was decided to move the building back, set it on a foundation, to repair the outside and to advertise it for rent if necessary. In this meeting the Ladies of the church were given \$100 for the furnishing the new meetinghouse. The accolades denoted in the warrant show that the Ladies Society was an active, but background, portion of this year-long endeavor. 539 The town was also rearranging it's functioning facilities as the "Old Pound" stuff previously located at the NE corner of the meetinghouse was being taken away. 540 It seems the disposition of the Old meetinghouse continued for a year as they were working to still repair it in March, 1854. Even so it seems that things had returned to a sense of "normalcy" and the ministry of the church continued.

⁵³⁸ Halifax Town Records, Book Three (unpaged): (1827-1853) March 14, 1853-"see if the town will build or buy a town house, or act on anything regarding the same. VOTED to build a new town house. VOTED to table the subject of a town house until the April Meeting." March 25, 1853~"Voted to take up the article of the Town House. VOTED- to choose a building committee of Three. VOTED to reconsider the vote whereby the Town voted to build a new town house. VOTED - NOT to buy this house for a town house <referring to the old meetinghouse>. VOTED to pass over the matter of the town house for the present. "

⁵³⁹ First Religious Society Records, 1824-1883, page 226, 228, 229. "Resolutions – Whereas the Ladies of this Society and others associated with them have done much the past season towards furnishing our New Church thereby Materially aiding us in the undertaking therefore resolve 1st That a vote of thanks to Ladies be passed by the Society, 2nd That the Society make them a present of \$100 dollars and 3rd That the Society's clerk be directed to present them with a copy of the above resolutions..."

as to the Old Meetinghouse, a Committee had been chosen in March to deal with it. Ephraim Thompson, Ira Sturtevant, Jabez Soule and Thomas Holmes were chosen. It was in that same meeting that it was voted to offer the old meetinghouse to the Town and to have it moved back some distance at the expense of the Society. See <u>Plymouth County Land Records</u> Deed Book 259 page 258 –9 (copy in church archives) .Humorously the land the sale included was precisely to the inch the size of the Old Meetinghouse with the exception of land down to the roadway. The measurements refer to the side of the building in it's perimeter description.

⁵⁴⁰ Halifax Town Records, Book Four: 1853-1875 -Not paged-. < June 20, 1853>

Likewise the town continued to meet at

the meetinghouse and may have briefly rented the Old Meetinghouse, calling it the "town hall" in their meeting of December 27, 1853, but returned to the "meetinghouse" into March following. ⁵⁴¹ 1854 would be an important year for at a meeting on April 10. the town decided to purchase the Old Meetinghouse as a "town House". The process took the remainder of the year to accomplish. The chronology progressed as follows from the Halifax Town Records:

April 10, 1854: Voted- The selectmen "Hire a place to hold town meetings.

Voted a Committee of there be chosen to meet with the Parish

Committee. <H. Paine, Wm A Peasley, Ephraim Stetson chosen>

Voted to consider the Parish Committee proposal to sell and give a deed of their building to the town of \$700. They will hire it to the town to be used for all town purposes, for one year for \$50.

Voted the town "hire this house" for all town purposes for 1 year and pay the sum of \$50.

April 24, 1854: Rescind the vote to "Hire this house".

 $\label{thm:composed} \begin{tabular}{ll} Voted the town Buy this house at the proposed sum of the Parish Committee . \end{tabular}$

Voted a committee be chosen to carry the vote to into effect in regard to buying this house in procuring a deed and seller for the hall, and the selectmen to be the committee for said purposes.

December 2, 1854: At the Legal town meeting at The town Hall in Halifax. Voted to have a flight of stairs made suitable for this house. Voted to get a lock and a set of keys." At this the renovated Old Meetinghouse was now the Halifax Town hall, next door to the new meetinghouse. 542

In March, 1854, the Church raised the question of getting an "Instrument" to use for the choir . A week later in the meeting of March 20th, 1854, it was voted to buy a "serephene" by subscription. When the committee (Ira Sturtevant, Nathan Fuller, Jr, Samuel Churchill and Ira Summer) received two-thirds of the price by subscription they would move ahead to draw money from the Trustees for the remainder to buy it. 543

⁵⁴¹ <u>Halifax Town Records</u>, Book Four, 1853-1875, pages not numbered, November, 4, December 27, 1853, March 13, 1854.

Halifax Town Records, Book Four, 1853-1875, pages not numbered. It is likely that during the period of <ay to November, 1854, the renovations were accomplished such as the foundation, second floor installation and roof raised, as well as a variety of needed repairs agreed upon and offered by the church. The \$700 would be paid over time. The lower level was an open hall for use of the townspeople wereas the upper levels were the various town offices.

⁵⁴³ First Religious Society Records, 1824-1883, page 230-2. A "Seraphine" is "a musical instrument of the reed kind invented by John Green in 1833. Oxford English Dictionary: A New English Dictionary on Historical Principles, Sir James A. H. Murray, editor, Volume VIII, part "Senatory-Several" (Oxford at Clarendon Press, London, 1912) page 491: "Seraphine" 204

The subsequent meeting on April

25th was a busy one that showed the changes within the society of the church. Several important votes were considered. It seems the collections/ pledges for the musical instrument had yet reached the 2/3 level so it was "passed over" for the time. It seems the Old Meetinghouse was sold to the town after it was moved, repaired (actually enlarged vertically), and set on a new foundation. "voted to place the Town note of \$700 received for the Old meeting House in the Hands of the Trustees and whenever a sufficient amount is paid to Cancel the debt contracted for repairs of the said (Old Meeting house) house. "So the town now owned and used the Old Meetinghouse located just East of the New Meetinghouse. Regular payments to the Treasury of the Church helped the church's bottom line. 544 Any extra funds were to be placed in the church to pay the outstanding debts on the meetinghouse and other projects. It is the configuration of buildings that exists to the present day. In the same meeting an offer from Thomas Drew was received to give land behind the meetinghouse for the location of horse/carriage sheds and a committee of five was commissioned to handle the transaction and to locate the sheds as they wanted them to be. It is noted that sheds were already there and would need to be moved or removed. Additionally, it was voted to buy the "serephene". In the September 30th meeting of the church it was voted to put a fence around the church, and in a vote, it was decided to "chose a committee to act with the Ladies in reference to building a fence around the meetinghouse." From this we can see the Ladies had pressed the committee and were the source of this project. Further actions on this meeting of importance was a challenge to a long-standing policy. One warrant item not voted or acted on in this April meeting was a request to "see if the Parish will permit DANCING in their Hall". Even though this received no action, it's consideration on the agenda showed a mellowing of the Old Calvinistic harshness prevalent in the first 125 years of the church's existence. That non-discussion also shows that it would still be a point of contention or difficulty. The well-known Photograph from 1905 of the Halifax Church and Town Hall shows the position of the buildings. 546 It is of interest visually to compare the earlier diagram of the meeting house at its first construction with this photograph to show that the second story windows were added and the

⁵⁴⁴ 1855= \$39.77 + 291.00, 1856= 26.75, 1859 = 18.00, Parish Treasurer's Account, 1825-1867, pages 59-65.

First Religious Society Records, 1824-1883, page 233-235. It is noted in the record "That the present shed owners be permitted to remove their sheds back to such place as may be agreed upon by the committee on condition they level the premises about the sheds." A drawing by Guy Baker denotes this structure as having 5 bays in each of the two sheds built. (Halifax Museum, Guy Baker's card file, Susan Basille, Historian.)

⁵⁴⁶ First Religious Society Records, 1824-1883, -page 237. Photo: Yesterday and Today, page 27 The fence construction was still pending in September, 1854. (page 239 of the First Religious Society Records, 1824-1883)

roofline likely raised a bit. The Easement

granted in 1853 to Thomas Drew is now by this time a place of general entrance. A final flourish was the purchase of carpet for the church in 1852 by the Ladies Benevolent Society. 547 This group had just been re organized after a short hiatus and on April 8, 1852, wrote a new Constitution and covenant and they met in the church between 1 and 5:15 weekly. As soon as they were up and functional they received the following response to their offer to the Parish Committee who decided to build a new meetinghouse:

"Resolved that the members of the society would be very grateful to the Society for any assistance which they may be pleased to render in beautifying the new meetinghouse, and making it comfortable, ... " 548

That summer the women in the Benevolent Society had taken to making shoes and in the late spring through July 28th had made 186 pairs of shoes. These were donated on August 4th. The church gave the women some direction in late July as to what was needed in the new meetinghouse. In order to facilitate their first fundraiser, a Fall fair, the Ladies of the church divided themselves according to the five school districts and planned for a gala event for September, 1852. ⁵⁴⁹

With the fair concluded, in October the following was voted for the new church:

⁵⁴⁷ As recorded on the letterhead of Mrs. J. P. Thompson of Halifax the Carpets cost \$182, (This was a comparative invoice for when the carpets were replaced in 1889.)

⁵⁴⁸ Ladies Benevolent Society Recordbook, Book One, 1842-1855, record dated April 22, 1852.

Submission articles: \$113.95 Fancy Articles 66.48 1/2 Guess Box 25.01 Ring Cakes 17.75 Cakes 5.00 Post Office -4.24 Examination of Heads 1.81 Gentleman's honors 1.16 1/2 Confectionary Ovsters 9.81 Blame Mange (?) \$ 246.92 TOTAL -<Other Sales = 9.18> NEW TOTAL -\$254.41

Ladies Benevolent Society Recordbook, Book One, 1842-1855, dated September 8 and September 29 notes the planning and evaluation of the Fair in Halifax. In the ealier date they invited the Middleboro Brass band to Play at the Fair. Their assessment noted "The Fair passed off fluently. There were several hundred persons present. There was an abundance of provisions, furnished. The amount of money raised for the various purposes was:

"-VOTED- the committee for purchasing

articles for the Society, pay \$190.00 to Pratt and Kingman to pay for the carpets for the new Church.

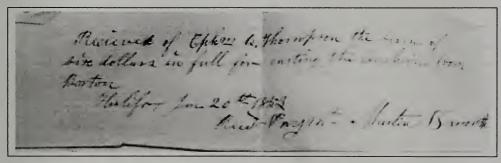
VOTED – to obtain curtains of ????? of Boston at 15 cents per foot.

VOTED – that G.S. Thompson purchase a covering for the pulpit and its furniture." <The choice - "Green flannel">.

At a subsequent meeting it was further decided:

"Voted that the Society keep the remnants of the carpeting for to carpet the Gallerys." 550

The notes do not mention the Cushions the women of the church purchased as ell in 1853. A note to pay the "carting" by Ephriam Thompson is lodged in the Town Archives.



This was all completed in the winter of 1852/3 because the Ladies Benevolent Society held it's February 2, 1853 Meeting "In the Vestry" where they voted to purchase cloth for vestry curtains, too.

The hard-working women of the church still had more to offer. In their March 5, 1853 meeting they took on the "outside" of the church in the following vote:

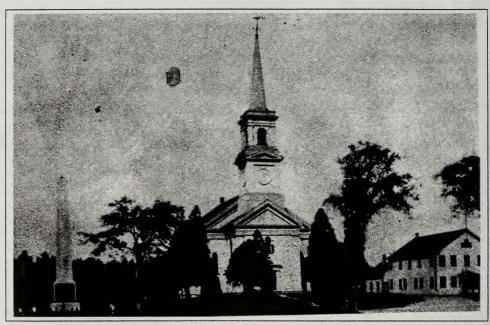
"VOTED there be a committee of two to make inquirys in regard to furnishing trees for the ground around the new church."

By summer this was capitalized upon as 20 volunteers filled in "the hollow" near the church. The women of the church gave them all refreshments (Tea and cakes) after they had worked through the day. ⁵⁵¹ Generally after this, the Women's Benevolent Society met in the "Vestry" below the sanctuary and occasionally at the parsonage. (March 1, 1854). This momentum continued into the fall as discussions were held about a fence to enclose the church.

⁵⁵⁰ These motions are from <u>Ladies Benevolent Society Recordbook</u>, Book One, 1842-1855, dated at October 6, 1852 and December 15th, 1852.

⁵⁵¹ <u>Ladies Benevolent Society Recordbook</u>, Book One, 1842-1855, meeting date June 8, 1853.

Between June and October, 1854, the fence moved from idea to reality and with expectation that it would be installed by the following May (1855). There are many early photographs of the church with this fence surrounding it. ⁵⁵² Sadly, the fence will have to wait for installation until 1858.



Mr. Drew's offer of land behind the church for Horse Sheds mentioned previously would compliment the décor of the new Meetinghouse. The following photograph, although from around 1905 vintage, shows the position of the new sheds and their size and configuration. ⁵⁵³

⁵⁵² The Chronoology is as follows:

June 28, 1854- "Committee of Ladies were chosen to consult with the Parish Committee in reference to getting a fence to enclose the church.

October 11, 1854- "Mr. Jabez and John Soule... chosen to examine the fence around a church in Kingston and report to the secretary its cost."

[&]quot;VOTED for the Society Treasurer \$50 to be paid out.

November 8. 1852- VOTED to let the gentlemen collect money the following winter to help gewt a fence provided... the fence would be done the next May. "

⁵⁵³ Photo from <u>Yesterday and Today</u>, page 27

I suspect the range of projects and issues were such that it kept Rev. Kimball very busy indeed. In times past there was an issue of support for the pastor



being an issue, and in the notes of the Meeting on September 30th, 1854 there is evidence that he was a School Teacher as well. It is likely that the teaching supplemented the meager support from the church. It was at this September meeting or just prior that Rev. Kimball tendered his resignation and gave three months notice, therefore concluding his pastorate in Halifax in December. In the background of the meetinghouse construction and other things was a level of discontent that would revisit the foreground at this time. Insofar as the church felt this they laid out two "resolves" in that September meeting: "Resolved ~ That the Gospel Ministry, or the holy art of Teaching. Convincing and persuading, demands habits of severe discipline and requires solid learning and is preeminently an intellectual work requiring the best efforts of mind and giving scope to all its faculties ~ RESOLVED ~ That the Rev. Edward P. Kimball as a minister of the Gospel or a Sermonizer does not exhibit those qualifications which are essential to the increase of knowledge, the growth of society, the edification of his hearers and justly to entitle him to the appellation of an acceptable preacher." The discussion took a month and it was voted to call a mutual council to dissolve the pastor and parish connection and that the connection cease by January 1st. Rev. Kimball concluded on November 1. 554 In addition to this, it was also decide that they needed to "hang the bell" but that task would be left to the choice of the Parish Committee. Rev. Kimball's debt owed him was finally paid in full on Nov. 8, 1854 with a final payment of \$10.10, 555

⁵⁵⁴ First Religious Society Records, 1824-1883, page 238.

⁵⁵⁵ Parish Treasurer's Account, 1825-1867. "1854"

PART 5.

The Mid-1800's and Civil War Era.

A) 1855-1860 - Pre-Civil war era

Religious associations expanded their impact and value as ministers joined them from wider and wider areas with delegates able to attend from distant places. The various Railroad systems had the ability to handle the regular transportation of clergy and church delegates region wide and at times at a free or reduced rate. The Old Colony system, one of the oldest, fed through Boston and from there regionally and nationally if necessary. 556 In essence, the area meetings were becoming more or less regional and this in turn gave rise to state and national societies, boards, and associations. 557 In 1846 there was a consciousness of the churches as a national body which was spurred by a regional meeting of Western churches, who decided to continue to embrace Congregational norms in their faith, similar to those of New England. Two items of note in this area come to light: First in 1853, the Pastoral Association of Massachusetts (formed first in 1824) modified themselves agreeing to accept "and recognize clergy from other areas of the state" 558, and second, on May 29, 1844, a committee was approved in Boston to "take into consideration what measures are necessary for the reaffirmation and maintenance of the principle and spirit of Congregationalism". 559In May 1844, there was a move to reaffirm the principles of the congregational denomination in celebration of the 200th anniversary of the Cambridge Platform. Since the early 1800's joint efforts of the Presbyterian and Congregational Churches to erect churches in the West had met with marginal impact, but there was a split in the Presbyterian Church and some dissent in the local church, The Congregational group decided to reassert its own doctrines singularly. 560 This was agreed at a regional meeting held in Albany, NY,

transportation was begun in the Middle Atlantic as a mode of transportation. Farmers could earn extra money by stacking wood from their land for the railroad near the tracks. The Plymouth branch of the railway was opened to Plymouth in 1845. It's northern connections included Hanson, Whitman, Abingdon and so on. Specific to Halifax "Ebenezer Lobdell, Seth D. Eaton and Ebenezer T. Lobdell were incorpotated on May 2, 1849, to build the Silver Lake Branch Railroad from a point near the old Colony Road not more than 1200 feet from the depot at Halifax and proceed by the Old Colony Road to Jones River Pond, thence branching North and South along its margin a distance not exceeding 1.5 miles..." History of the Old Colony Railroad from 1849 – present, Illuistrated. (Harper and Brothers, pub., Boston, 1895) pages 30, 65, 349.

Later on a new stop was requested: Halifax Town Records, Book Five: 1875-1908, pages 495, April 16, 1898; "to require the Old Colony RR..., to locate and maintain a regular station at Monpossett called and to maintain a flag station in place of the regular station at Halifax." The vote was 44+ and 53 -. "

⁵⁵⁷ American Board of Commissioners of Foreign Missions (1810), Connecticut Minister's Association (1816) were the earliest. History of American Congregationalism, page 192-198.

⁵⁵⁸ IBID page 285-6

⁵⁵⁹ IBID, page 282

⁵⁶⁰ This solidification of Congregational polity also solidified a coordinated Congregationalism 211

in 1852. It was in reality the end of the joint missionary venture with the Presbyterians. However, this was the formal genesis of the national Congregational body. The Boston Female Society for Missionary Purposes (ca 1800) channeled money and help to foreign missionaries and by 1839 the Board's Annual Report listed 680 local "ladies Associations" within their ranks of support. ⁵⁶¹ One of those 680 was the Ladies Benevolent Society in Halifax. An overview of their history follows:

regionally throughout New England. Work continued in the mid-1850's onward to foster a deeper sense of covenant and mutuality within the context of the uniqueness of congregational-based local power. I'd say the formation of the Congregational Library in Boston in 1851 solidified this as well. IBID, page 288.

⁵⁶¹ Hidden Histories of the United Church of Christ, pages 142-143.

<INSERT HISTORY> Women's Missionary Work and Sewing Circle: 1842 - 1900

The challenges of the first half of the 1800's as well as the rise of information traveling by newspaper, mail and eventually the telegraph gave rise to mission work abroad; never mind the railroads allowing people to cover vast distances safely and repeatedly. The additional rise of massive social concerns to include evangelism of the inner parts of Africa, of India and the Orient; the rise of anti-slavery sentiments in the Northern states; the push west to cover the frontier, the schooling of black and Indian children nation wide, and the improved efficiency of ships of trade traveling worldwide made for increased opportunities. The individual churches of New England banded together to support many efforts, as mentioned elsewhere in the study, through numerous organizations and coalitions. Individual churches formed "benevolent societies" or "sewing circles" which were dually a social gathering of women in a locality as well as a service organization coordinated in and through the local church. Halifax was no exception in service and mission work.

The preamble of the Record Book of the Ladies Sewing Circle of Halifax is as follows: "The Ladies of Halifax being desirous of aiding in the great cause of mission concerns convened at the gouse of Mrs. Crooker on Wednesday, August 3rd (1842) and formed themselves into a Missionary Sewing Circle, the object of which is to provide clothing for a Missionary Station in Lower Canada under the direction of Madamme Fuller.

There were present at this time 6 members, consequently but little business was transacted." 562

The formation of this organization was also announced in the lecture on Wednesday following. The next two meetings were formative but still unable to create the organization until the meeting on August 17, 1842. The first officers were as follows:

Mrs L. H. Morton - Secretary

*Miss Mehitable Wood

*Miss Aroline Soule (##)⁵⁶³

*Miss Hannah M. Thompson

Miss Rolinda Richmond- Treas.

*Miss Lois Fuller

*Miss Tilley Wood

<*>=Committee to arrange work>

A President was to be chosen at each meeting as it traveled from home to home.

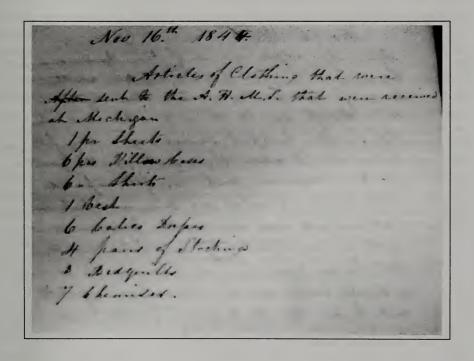
⁵⁶² Halifax Missionary Sewing Circle, Volume 1, (Not paged) but page 1 and 2

⁵⁶³ She was actually a member of the Kingston Trinitarian Church. (Notes from Guy Baker says that she read 3 poems at the dedication of the meetinghouse in Halifax in 1852.; Halifax Museum, Susan Basille, Historian.)

Thene were present at that some but by members, consequently but little but could be transacted. I horston men were province choices for pour, med given of a refulled So the word prostanitholken amen of the weather servale in present They did not proces to Aug 17. at the third cety when the following en, and the constitution as

This first page of the Records of the Ladies Group is the Mission statement and Constitution dated August 2, 1842.

The report of their mission work totals is noted in an entry for November 16, 1844. This following illustration is taken from the Ladies Circle's Record Book dated March 10, 1845.



When the new church was built in 1852, this Sewing Circle made significant contributions. They took on the cost of the remaining bill for the steeple as well as the cost of 485 feet of pew cushions for \$220.90. For this they were recognized by the Parish Society" with a gift of \$100.

In fact this was a time of change for this group as they re-organized (in April, 1852), themselves to be renamed as the Ladies Benevolent Society with a new Constitution and Officers on May 5, 1852.

This group continued monthly until around 1863 when they did not meet for a ten year period until February 26, 1873, when a group met "for the purpose of organizing a Sewing Society with the following officers being chosen: Mrs. Capt. W. Tillson, Pres., Mrs. Albert Thompson, Vice President, Mrs Sarah E. Poole, Secretary/ Treasurer. (NOTE: At the end of the Civil War this group again had lax membership and reappeared briefly in 1869 when it re-organized as a Town-wide entity on March 16, 1869 calling itself the Halifax Benevolent Society. Only the organizational meeting is entered into the records seems this organization went into hiatus as soon as it was formed) Their

subsequent meeting on April 23rd (1873)

said, "Voted to have a Levee on the eve of may 8th, also to have a Post Office Grab Box and guess cake". Admission fee 50 cents including supper. Mr. Watson cooked the oysters." The money raised in this endeavor also was dovetailed into the needs of the church. Under the same date (eg-May 8th, 1873) the report of the "levee" is entered. The May Party took in \$247.29. Immediately \$200 was voted to the Parish to paint the church". The social atmosphere of this group continued to grow. On July 21, 1875, they voted to have a Croquet party. Held at the town Hall. The sale of tickets = \$17.00. Ice Cream came to \$5.20. " In 1876 "voted to have a Centennial Party. Mr. Otis Pratt was the committee on music. They made \$155.69 on this party. That same year the group voted \$60 towards support of the preaching for four months. Also to pay the sexton \$16 for 6 months service." This industrious group of women became a successful support for many areas of the church. In the 1880's the group's interest also included the needs of the Halifax Church. Several donations of money and hired labor dot the chronology between 1880 and 1900 for repairs, fences and pastoral support over and above mission work and support. In the 1890's the number of town-wide events increased as did a variety of outings and cultural events for the group.

This group continues to the current day through the Friendly Circle.

< END OF INSERT HISTORY >

As the nation progressed towards the inevitable Civil War period, the polarity of views between the slave-holders and abolitionists divided the country. Solidly within the view of anti-slavery, Connecticut, Massachusetts and other states continued to support the anti-slavery motif. The 1839 formation of the Amistad Committee whose purpose was to support and defend the In 1841 hijacked shipload of Africans who had commandeered the slave ship and tried to sail it back to West Africa and had ended up off the coast of CT and were jailed in New Haven. This battle of views of human ownership (slaves are property) versus abolitionist views collided up to the US Supreme Court with past President John Quincy Adams defending successfully in 1841. 564 This effectively energized New England's anti-slavery stance and was certainly widely read in the Halifax Community. In (August 18), for example, the Union Missionary Society was created in Hartford, composed mainly of "people of color" from several states. It was hoped that evangelism, not war would solve the breech of opinion in the nation. In 1846, the American Missionary Association was also created to, in a positive way, aid and educate within the states regarding slavery. The leadership was a collection of highly capable and dedicated leaders and thinkers. The most brazen missions were the opening of schools for black men and women in the South by the AMA within the pre-Civil War period. The AMA was also quite instrumental in the creation of numerous black churches. 565

The Massachusetts abolitionist sentiments were adding anger to the ongoing temperance (etc) movements. In the early 1830's ⁵⁶⁶, Benjamin Lundy created the "Public Liberator and Journal of the Times". This paper was as radically religious as it was also political, even occasionally demanding Northern Secession on the grounds of the diabolical natures of the Southern States. (1843 edition). Empowering this was an overseas enactment of the British Slavery Abolition Act, followed in 1848 with complete abolition of slavery in the French Empire. In the Mid-West John Fee and Theodore Dwight, who taught at Lane Theological Seminary (Cincinnati, 1834), and Asa Mahan at Oberlin College (1834) caused their schools to become scholastic camps for anti-slavery movements. The cause was fueled greatly by the murder of James Birney (1857) who was killed as his 4th printing press was being broken up due to his printing

⁵⁶⁴ The Shaping of American Congregationalism by Von Rohr, page 279

⁵⁶⁵ Hidden Histories of the United Church of Christ, page 81-94.

In 1839, a Spanish slave ship (off the coast of Cuba) named the Amistad was captured by 42 slaves, who killed the captain, imprisoned the crew and hoping to sail back to Africa, ended up in New Haven harbor. Past President John Quincy Adams was one of the defense lawyers and after 2 years of litigation the court pronounced them free. In 1841 they were returned to Africa and the case became a hallmark for anti-slavery feelings. See A Religious History of the American People page 203-204.

⁵⁶⁶ The actual date of publication was January 1, 1831.

of anti-slavery papers. This cemented the sentiment that slavery and freedom could not exist within the same country. Likewise, the southern states marshalled sentiment, rhetoric, politic and evangelism to the cause of pro-slavery. Viewing the black race as a "lesser creation", the south countered with "wage slavery" against the North referring to the low wages paid in factories as a worse means of exploitation. All in all, the increasing activity of the underground railroad went far to further separate and polarize these views between North and South. ⁵⁶⁷ The anti-slavery movement and evangelism was becoming a national movement, both emotional and political. The town records resonated the sentiments against slavery in a meeting of March 13, 1854 in a Resolution. ⁵⁶⁸

This backdrop of sentiment did not go unnoticed by the churches nor denominations. Some of the debate was actually fueled by religious sentiment. The fight was also lodged in the hearts of the people. Many voluntary associations and auxiliary groups were created and were soon embraced or incorporated by mainline denominational church bodies. The social gospel of anti-slavery in the 1850's was moving ahead and winning converts while gaining momentum. 570

⁵⁶⁷ Freedom of thought in the Old South by Clement Eaton (Duke University Press, Durham \, NC, 1940), page ixff, and A Religious History of the American People, page 98-105.

In the preface of the book, Clement Eaton notes "two great taboos in the social life of the Old South exist 1) criticism of Southern Slavery and 2)the heterodoxy in religion.

In fact, Ahlstrom adds it was illegal to speak against the ideals of slavery in the South as early as 1839. (Ahlstrom, page 104).

Part of this scene was also demographic. The reticence of the Southern States regarding the ceasing of slavery may have had some rootage in demographics as by 1860 the slave population approached 3.5 Million and slavery was a supreme control of an "inferior race". Politically the stage was set for confrontation. See Ahlstrom, pages 100-101.

⁵⁶⁸ Halifax Town Records, Book Four, 1853-1875, pages not numbered, March 13, 1854: "Resolved that the Bill now before Congress entitled 'A Bill for the governing of Nebraska and Kansas', which provided for the repeal of the 'Missouri Compromise' thus admitting slavery into that vast territory once solemnly consecrated to freedom is a violation of good faith, a violation of the rights of the North, and an outrage upon the harmony which we cannot reconcile, nor quietly submit.

Resolved, that such repeal shall with us dissolve every party tie, and be the signal for an organizing whose standard shall be, no more slave states; no more slave territories, No Domestic Slave trade, and the abolition of slavery in every district and territory, within Federal jurisdiction, and that rather than attempt to conquer our prejudices in favor of freedom through southern threads of Disinion, we will welcome even that as a sure destroyer of American Slavery".

⁵⁶⁹ A zealous seminarian named John Gregg Fee (Lane Seminary) says "I saw that to embrace the principle (of abolition) and wear the name wa to cut myself off from relatives and former friends..."Yet one day after being in prayer within the nearby woods, Fee consecrated his life to the abolitionists, "Lord, if needs be, make me an abolitionist" and noted he rose "with a consciousness that I died to the world and accepted Christ in all the fullness of his character..."A Religious History of the American People, Volume 2, page 96, note # 4.

⁵⁷⁰ A heavy blow was struck when the wife of a Congregational minister wrote <u>Uncle Tom's Cabin</u> in 1852. Harriet Beecher Stowe " was sure that God wrote the book." The power of conscience and faith were now joined in this struggle.

Within the local churches stirring, new hymns were sung such as James Russel Lowell's 1844 hymn "Once to Every Man and Nation", and Julia Ward Howe's "Battle Hymn" in the 1860's. 571 continuing revivalism and emotional height of religious feeling was being translated into the anti-slavery campaigns. As noted elsewhere the long list of "social evils", the issue of slavery was made prominent in the 1850's. The deep millennialism surrounding the ongoing belief in the Second Awakening was being presented to both the North and South, further enhancing their viewpoints to fight (battle) to be on the right side "of God's Judgment". The hope for a peaceful settlement was fading completely away as church denominations split apart over this issue. 572 Luckily, Congregationalists, Universalists, Unitarians and others escaped this split as they were basically anti-slavery and were regionally northern denominations. 573 The hardening of the churches was a powerful factor in the road towards war, with morality for anti-slavery on one hand and divine justification for slavery on the other. The Republican victory (Lincoln) precipitated the secession of Southern states in February, 1861, followed in April

Local churches were given a heady mix of revivalistic preaching, antislavery literature, and nationalistic fervor regarding the issues addressed by associations. More than likely the Plymouth area churches were immersed into the literature and the passion coming from those who traveled the stage routes. The 1839 Amistad Case, as noted before, caused by a revolt when a group of slaves took over a slave ship and sailed it North to Connecticut, exploded and galvanized the slavery issue into prominent national consciousness.⁵⁷⁴ Their subsequent innocence gave grounds for tremendous anger from the pro-slavery states

by the bombardment of Fort Sumpter in South Carolina.

⁵⁷¹ This crusading hymn written in the Autumn of 1861 was penned as the words "came to Mrs. Howe one sleepless night." Two verses not in the modern songbook are: " I have seen Him in the watchfires of a hundred circling camps;/ They have builded him an altar in the evening dews and damps; / I have read his righteous sentence by the dim and flaring lamps;\ His day is marching on, (REFRAIN)

I have read a fiery Gospel, writ in burnished rows of steel,/ "as Ye deal with my contemners, so with you my grace shall deal";/ Let the Hero, born of woman, crush the serpent with his heel./ Since God is marching on."

A Religious History of the American People, Volume 2, page 117.

Southern writers also created their own hymns and sentiments as well.

⁵⁷² Presbyterians, Methodists, Baptists all split regarding views on slavery. Lutherans, Episcopalians and Roman Catholics divided regionally after the secession "divided the country" officially.

⁵⁷³ Of note about the Unitarians: This faith system did leech members and churches from the Congregational fold. Between 1840 and 1857, the nu8mber of Congregational churches declined from 684. down 103 to 581 in 1857 (not including 11 that split or folded up). "An Historical Sketch of the Congregational Churches of Massachusetts, by Clarke, page 281

A Religious History of the American People, page 203-204, and Celebrate Connecticut, page 138.

One of the supply preachers after

the departure of Rev. Kimball was Rev. Timothy G Brainerd and in fact Rev. Brainerd Baptized one of Rev. Kimball's sons on his first Sunday in Halifax, Nov. 11, 1854. He continued as supply throughout the winter of 1854/5 and at a meeting of the church on February 10, 1855, it was determined to ask Rev. Brainerd to settle in Halifax as pastor of the church. His salary was to be \$650.

The April, 1855, plans were beginning to plan Rev. Brainerd's Installation. He and his wife began to circulate in the community to get to know the people, On May 16, 1855 Mrs. Brainerd was a "visitor" at the Ladies benevolent Society. The Ecclesiastical Council met on June 27, 1855, and voted to be installed. On October 30, 1856, Rev and Mrs. Brainerd were received into membership by latter from the Presbyterian Church in Londonderry, New Hampshire.

In the following year, the church welcomed a few new people and baptized as well. It also continued to be represented in the Pilgrim Conference and various Councils called locally. ⁵⁷⁹ The town of Halifax also continued to grow in size to a population of 786 in 1855. ⁵⁸⁰

An 1858 summary statement for April 8, shows the church's overview of the religious sentiments of that day:

⁵⁷⁵ First Religious Society Records, 1824-1883, page 244-6. An oath for subscription was put forth to the membership based on the valuations made of their homes, etc., The Valuation was calculated to be at \$112,000 and the applicable valuation for this task was \$70,000. From that the support was solicited and 70 persons signed the obligation. Also of note here is that the musical leader was also a paid position. Edwin Thompson was paid \$25 for leading singing for three months. (page 248). Also Ira Sturtevant was the musician that Played the "instrument" for the church and he was granted a "gratuity" of \$50. Unfortunately this did not continue as there was a solicitation to see if anyone would play it in May and then voted to "invite someone to play the violin and Bass Viol".(Page 251).

⁵⁷⁶ Halifax <u>Ladies Benevolent Society Record-book</u>, Book two (1855-1862), dated May 16, 1855. Soon after the ladies' Society opened their first account in a bank in Plymouth and on May 7, 1856, voted "to place 50 dollars of money now in the Treasury into the hands of Dr. Morton to deposit in the Five Cents Savings Bank in Plymouth".

⁵⁷⁷ Church Records Book two, 1832-1891, page 67

⁵⁷⁸ Church Records Book two, 1832-1891, page 65

⁵⁷⁹ Church Records Book two, 1832-1891, page 68. New members welcomed are 3/1/1857 – Mrs. Lydia Holmes, Miss Preston B. Holmes, Miss Sarah B and Lucy M. Thompson, Mrs. Lydia R Sylvester, Mr. Moses Tilson, 6/18/1857 – Mrs. Abbey Tillson. On June 7, 1857- Ephraim and Eliza Thompson were Baptized. The Ecclesiastical Councils and Pilgrim Conference meetings: 1857 Meeting in Carver on May 20, Oct 22, 1857 Pilgrim Conference in Hanson, Ecclesiastical Council in Plympton on March 22 (deal with an excommunication)

Vital Records of Haifax, "population"; The Town's population stood at 784 in 1850 and then up to 786 five years later. This was likely one of the precursors of the wish of the townspeople to open another school in the lower level of the town hall. Halifax Town Records, Book Four: 1853-1875, not paged; November 20, 1858. The school was voted in and was held there for several years onwards.

"I view of the extensive

revivals of religion now enjoyed in so many places in our land a motion by our pastor on the Sabbaths that this afternoon he observed as a season of humiliation and prayer for the outpouring of the Holy Spirit upon us and the revival of his work in this place. The Vestry was well filled by members of the church and others and a good degree of solemnity pervaded the meeting." The archives of the Church contain several written and delivered testimonials from men and women in the church dated in the 1850's and early 1860's. These are filled with deeply heartfelt faith and zealous service.

It is clear this zealousness continued to be generated in the women of the church. In May, 1857, a town wide collection of items to be sent as aid to Kansas. Noted the collection and the support was beyond expectations. Further drives and support was next directed tin the Fall towards the "Indian Orphans' Asylum at Cattaraugus Reservation, Oneida County. NY and the works of that asylum...".

In the next year, finally, the fence around the church was installed. It cost the church \$110. ⁵⁸³ Also the Ladies voted their wish to have the church painted in September, 1857 and to give the Parish Committee the money "earned by the Society" from the Bank. ⁵⁸⁴

At a church meeting it was proposed to replace the weather vane on the top of the steeple, and to paint the meetinghouse. It is likely this was postulated due to the storminess of the prior winter. ⁵⁸⁵ It was decided to have a pew

⁵⁸¹ Church Records Book two, 1832-1891, page 69

⁵⁸² Halifax <u>Ladies Benevolent Society Record-book</u>, Book two (1855-1862), Of note also is the coordination with other churches in the community; notably the Baptist Church fair held in the Spring of 1857.

⁵⁸³ Halifax <u>Ladies Benevolent Society Record-book</u>, Book two (1855-1862), May, 1858 "Annual Report" notes "when the fence around the church was put up the Society paid for it.... The committee of gentlemen of the Parishthought it best to continue a fence extending from the iron fence around the church, westward to the end of the parish land. (Voted down)

⁵⁸⁴ Halifax <u>Ladies Benevolent Society Record-book</u>, Book two (1855-1862), Mr. Fuller was given \$21 in October for the paint.

Of note the cancellation of the Ladies Benevolent Society's Meeting on May 28, 1856 due to a severe storm. Halifax <u>Ladies Benevolent Society Record-book</u>, Book two (1855-1862), <u>Also: American Winters: 1821-1870</u> by David Ludlum. In January (15-16) it dropped to 11 degrees quickly and 15 inches of snow fell. Then shortly after another 12". In the next week there were high winds and Long Island sound was ice bound for 20 days and temps sometimes dropped to – 10 in Boston and lower in SE Mass. In this "Winter Hurricane" There were high gales with 18' drifts and many

church spires all over New England blown down" Many ships lost. There was no rail transportation in NY and New England for the entire month and longer. A month later there was record cold where Boston went down to -12 and Providence -11 degrees. (page 62) In 1861 further freakish weather occurred. On February 6 the temperature was at 46 degrees at 1 PM and by 7 AM the next morning it was at -14! a record drop of 60 degrees. There were high gale winds across the region.

assessment to pay for these tasks. Also a

thank you was sent to Francis Pope (Mrs. Henry Pope) for playing the "instrument" in church. 586 The Fence issue still continues and cost was the primary issue. It was also voted to have the Parish Committee enquire if the Ladies of the church may have any funds they may "contemplate using" for painting the meetinghouse. It seems that in 1858 and 1859, the main focus of the administration of the church was finding enough funds to function. Pew Rents and assessments were the central method used. Rev. Brainerd's salary remained at \$650 into 1859. In fact it was decided to "hire money" (borrow) to pay the pastor if the Treasury of the church doesn't have the funds. 587 Important to this meeting of April 9, 1859, is the question of "what does or does not constitute membership in this Parish".

It seems this policy was not adequate and between March and April of 1860, the financial issues became more challenging. Rev. Brainerd asked to confer with the church to see what can be done so a committee of three (John Thompson, Cyrus Thompson, and Moses Tillson) went to see him and report back. It is suggested in their April 21st meeting to borrow money to pay what is owed. Knowing of this hardship, Rev. Brainerd responded with the following letter:

"Gentlemen,

In consideration of the many presents which have been made me by this people I will deduct 25 percent from the debt now due me if the remainder can be paid me soon so as to relieve me from the pressure of debt on me.

If the society will pay me \$125 quarterly or \$250 semi-annually and do this promptly give me use of one half of this place and my fire wood. I will remain and perform as well as I have done by Divine Aid the duties of their pastor and Minister. <T. S. Brainerd>

April 25, 1860.

P.S. In this contract while it continues, I should consider myself entitled to four Sabbaths a year if I choose to take them. 588

The April 3rd meeting was nearly nondescript in response. A subscription and tax on the pews was suggested, it was voted to make an assessment to raise the money and to see that Mr. Brainerd is furnished with the wood needed according to his contract. Another assessment was voted to raise \$250 for repair and painting the meetinghouse.(Half paid 1 Dec., 1861, half paid 1 Dec.,

⁵⁸⁶ Meeting dated March 23, 1857, First Religious Society Records, 1824-1883, page 255.

⁵⁸⁷ First Religious Society Records, 1824-1883, pages 264-268

^{588,} First Religious Society Records, 1824-1883 page 272

1862)⁵⁸⁹ The best assessment report of

how well the collections went came in a meeting of April 25, 1863, where \$425 was raised by subscription and an additional \$300 was sought through polls on the estates of the members. This problem continued year to year until on January 6, 1866, the Church voted at accept the Resignation of Rev. Brainerd. In his time in Halifax, he was busy though. A number of people joined the church and there was good representation in the various Conference (Pilgrim Assoc) and National gatherings. 591 The mutual Council was not called until

⁵⁸⁹ First Religious Society Records, 1824-1883, page 273-4

New members:

June 18, 1857- Mrs. Abby Tilson, Aug 12, 1858- Leander Waterman, Mrs Lydia Pope: August 15, 1858- Lois Drew Fuller; October 16, 1858- Mrs. Mary Francis Fuller, Mrs, Sarah Wright June 25, 1859 - Cyrus Richmond; June 20, 1861- Sarah Fuller, Nathan Fuller, April 12, 1863- Harrison Packard; Sept, 1864 - Harriet Brainerd and Martha Brainerd, May, 1865 - Sophia Holmes,

Baptized

June 7, 1857- Jabez Paris ; Nov. 1, 1857- Elias Dewey; August 15, 1858- Thomas Holes Tilden, Lydia Holmes, Joseph Holmes; August 22, 1858- Abbey Parker, Mary Cynthia Wood; Dismissals

July 3, 1859 - Levi Morse - letter to East/West Bridgewater; February 16, 1862-Mrs. Marietta Goodwin – Letter to Springfield St. Ch. In Boston,

Conference Gatherings:

Year and Place Delegates chosen May 20, 1857 Carver Ebenezer Fuller & Nathan Fuller June 21-2, 1858 Hanson John Thompson October 15 & 19, 1858 - Hanover J. S. Waterman April 19-20, 1859 - Scituate Deacon Waterman May 13, 1858 Plympton Dr. Cyrus Morton & Deac. Jos. Waterman Oct. 1860 Chiltonville Deacon Waterman April 16, 1861 - East Marshfield Ebenezer Fuller April 15/16, 1862- Hanover Center Deacon E. Fuller Cyrus Morton, Samuel Fuller, John Thompson October 22, 1862 - Halifax April 12, 1863 - North Carver Isaac Holmes and Cyrus Richmond October 20/1, 1863-3rd Ch in Plymouth Stafford Sturtevant, John Thompson

April 6, 1864 - Hanson ? attended
April 6, 1864 Chicago, Ill Pastor attending Convention of Cong. Ministers
April , 1865 - Kingston Deac. D. Holmes & Deac, E. Fuller("special service of

worship for President Lincoln "who had been suddenly removed by assassination")
October 1865 – Plymouth, South
Alfred Fuller and Nelson Fuller

October 1865 – Plymouth, South Alfred Fuller and Nelson Fuller
October 9, 1866 – Scituate Ebenezer Fuller and Harrison Packard

Ecclesiastical Councils:

Date and Place
March 24, 1857
Plympton
April 21, 1858
Quincy Evang. Ch
April 13, 1859
North Middleboro
Delegates Chosen
P. Sturtevant & E. B. Thompson
excommunication
Ephraim Tompson & Cyrus Tompson dissolve pastoral relat.
Ephraim Tompson & T. L. Thompson Installing their pastor
Leander Waterman & T. L. Thompson Installing their pastor

⁵⁹⁰ First Religious Society Records, 1824-1883, Page 288.; Church Society Records, Book Two: 1832-1891, page 79

⁵⁹¹ Church Society Records, Book Two: 1832-1891, pages 69-79

September 27, 1866, to consider the dismissal of Rev. Brainerd. This Council finally met on October 9th, 1866 in Halifax. Rev. Brainerd's reason for the termination was simply stated "the sole cause of his resignation on the part of the Society was a great delinquency in paying his salary.". The council determined, "... affirming that for reasons, some of which existed in the Parish previous to the settlement here of Rev. Brainerd, it had been impossible to get from him, as a voluntary subscription the amount pledged to him by the Society. ..., By a unanimous vote declared it expedient to dissolve the relation. ... RESULT

...are happy in learning from statements made be Rev. Mr, Brainerd and the Committee of the Church that a good degree of friendliness has ever existed between the Pastor and the people generally and the church is ready to have cheerful testimony to the ability, faithfulness and earnestness with which he has discharged his duties as Pastor during these eleven years, but the council regret to learn that in consequence of a lack of promptness in paying the stipulated salary from the first year of his settlement, Mr. Brainerd has at length been compelled to seek dissolution

.... We are glad to hear that the Church and Society has called another Pastor who has accepted of their invitation, and we would express the earnest hope that he may never have the occasion to complain of any failure of the parish in meeting promptly their pecuniary engagements with him thus shortening and embarrassing his ministry among them."592

April 2, 1860 Middleboro-Central C. Nathan Fuller & Alfred Fuller - pastoral dissoluition

June 30, 1861 East Bridgewater (Trinitarian) – Josiah Hathaway - dissolution of pastoral relat.

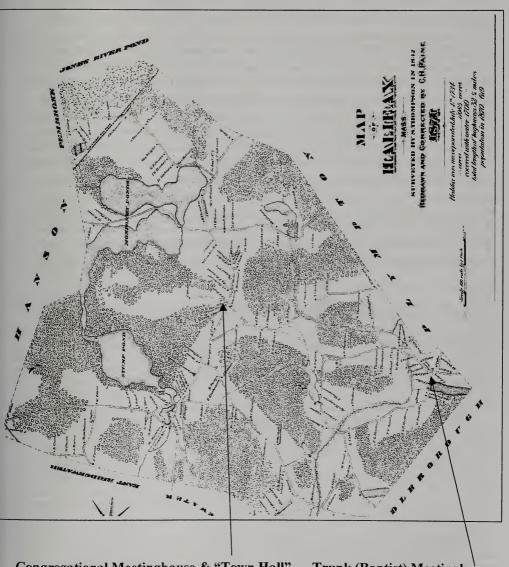
February 16, 1862 Easton (Evangelical) – Josiah Hathaway - dissolution of pastoral relat.

Nov, 30, 1862 - Plympton Alfred Fuller - Ordination and Installation request

Nov, 1863 - Chiltonville Deac, Darius Holmes - Ordination & Installation request

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⁵⁹² Church Society Records, Book Two: 1832-1891, page 81-82



Congregational Meetinghouse & "Town Hall" Trunk (Baptist) Meetinghouse

Map from Here and Now, page 11

B> The CIVIL WAR Years and Reconstruction Years. 1860's - 1870's.

Each regiment (North and South) for the first time was to automatically include a certified chaplain, each having the grade of private. Also gearing up in the North was the revival, of Soldier's Aid Societies. The need for Bibles, tracts and literature was massive and portable lending libraries circulated the information using 5,000 volunteers.⁵⁹³ The Churches support of the Sanitary Commission (an advisory committee) to oversee the medical and hygienic care of the soldiers was massive with the value of benevolence in the North for all charities including this one totaling \$212 Million. The contest concluded at Appomattox on April 9, 1865 but the field of battle was in shambles. 594 The next task was one of reconstruction. 595 Sadly the history of the times show the greed after the war. In the South the social structure continued in the people's hearts, while in the North the people regarded themselves as the moral custodians of the country. Basically the churches had deep sympathy for the slaves but yet little compassion for the "freedmen" who lived in the state. Back in the 1830's there was a remarkable shift in views on slavery, Emancipation for all slaves NOW not "Gradually". In 1831 the New England anti-Slavery Society was formed, and in 1833 the American Anti-Slavery Society. When Harriet Beecher Stowe eventually published Uncle Tom's Cabin in 1852 and was sure "God wrote this

⁵⁹³ Ibid, page 122-125. Noted also is that regular services of worship and revivals were conducted in there field of war as death brought faith to the surface for many. Conversion during the war was estimated at 1 - 200,000. The American Bible and Tract Society aided in both literature and ministry. Also in the pastoral address of the 1862 Yearbook of the Congregational Churches of Massachusetts the sentiment about the Civil War is shared in statements such as "In a day of darkness and rebuke, when the nation is struggling for her life against the murderous assaults of unnatural sons, and Sabbath desecration and immorality as a consequence fearfully increase..." page 19.

⁵⁹⁴ 1 Million wounded, 600,000 dead including President Lincoln's April 17 assassination. The "rebellion" was officially closed on March 2, 1867. also <u>Religious History of the American nation</u>, by Sydney Ahlstrom, Volume II, page 126-7 There was also the Freedman's Relief Society and others. The Ladies Aid Societies between 1862-1865 contributed \$ 212 Million. Sadly, the election of Rutherford Hayes in 1876 caused the Federal Military Support in the South to withdraw and the government to collapse therefore causing the rre-rise of the "Old South" as well as groups like the KKK to emerge strongly. The "Jim Crowe Laws" began to filter into the various legal areas of impact. (page 139 ff) especially in the 1860's – 1900. <see <u>American Nightmare: The History of Jim Crow</u> by Jerrold M. Packard (St. Martin Griffin, NY, 2002), pages 34-79.

A noble sentiment was shared by Mr. Wolf quoting Lincoln (after the war but obviously before his death)," With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan- to do all which may achieve and cherish a just, and a lasting peace, among ourselves, and with all nations."(Lincoln)- A Religious History of the American People, Volume 2, page 137.

Book". 596 A Magazine in 1864 in the

"North" said we must take the moral, the sacred, the holy right of our struggle up before the Throne of God. ...Clothed in the smoke of our battle, we have the right to plead and expect that God will let his angels encamp about our army..."

The victory of anti-slavery forces in the North buoyed the feelings of both moral Victorianism as well as high nationalism. God had blessed America. ⁵⁹⁸ Both North and South believed they were fighting "God's war". ⁵⁹⁹Still, there were areas of deep concern. Darwin's treatise on the origin of humanity was widely debated between Biblical Creationists and Evolutionists. For the first time the Bible was directly questioned regarding the validity of its "historical" content. Temperance and foreign missionary activity replaced the tremendous input of the wartime collections. The Annual Reports of the Congregational Churches of Massachusetts contained yearly updates regarding Temperance, Gambling, Sunday Work laws, etc. These social causes continued the moral indignation of the people against all social evils. ⁶⁰⁰Rising denominational "self-consciousness"

⁵⁹⁶ Religious History of the American nation, by Sydney Ahlstrom, Volume II, page 91-102, Massachusetts was the first state to outlaw slavery. The Civil war became enmeshed in the national self-consciousness "...because it exposed a fundamental moral commitment which the nation has never been able to discharge"...."It was a moral war because it sprang from a moral impasse on issues which Americans in the mid-19th C could no longer avail or escape." ..."In the North it (nation's conscience) had been shaped into a crusade which could not accept either compromise nor secession".

secession".

597 Religious History of the American nation, by Sydney Ahlstrom, Volume II, page 118 quoting the Methodist Magazine in 1864.

Letter, page 16, it says "In the State there is a grand example of promptness, zeal, energy, self-sacrifice, faith, devotion, and heroism in the service of the country. The crisis brings out the true patriot, and makes him illustrious; it unmasks the traitor, and holds him up to the stare of the world. It is the day of fire that tries every man's work of what sort he is. In the church, similar activity and Christian heroism should be witnessed. You have enrolled yourselves under the great Captain of your salvation. ..." Stronger words of zealousness is found in the "Report on the State of the Country" on page 10. "The existing civil war in which the American people are unhappily involved, While we believe the war to be the work of wicked rebellion, we still recognize the hand of God in it, inflicting just and deserved judgment on us all for our sins, social, civil and personal. In view of the trying exigency in our affairs which has called for such a day, we further recommend that our churches anticipate the approaching solemnity by special religious preparation..."

⁵⁹⁹ The Episcopal Bishop of Massachusetts in April, 1865, Phillip Brooks, said in a prayer, "We thank Thee, O God, for the power of thy right arm, which has broken for us a way, and set the banners of our Union in the central city of treason and rebellion. We thank Thee of the Trumpets of right over wrong..." In a Southern Presbyterian Church "we hesitate not to offer that it is the peculiar mission of the Southern Church to conserve the instillation of slavery, and to make it a blessing to both Master and slave." Religious History of the American nation, by Sydney Ahlstrom, Volume II, page 117-118

⁶⁰⁰ See for example <u>Yearbook of the Congregational Churches of Massachusetts</u>, 1858, 1862, -3, 1865, 1889, 1896-7. 1899-1900. (Copies in Church Archives). 1897, 1900 for articles on 227

to take on these various causes of morality and mission began to gain acceptance in the church. The church (collective) was now a mission society. 601 Gearing up in particular were the ideas of Sunday Schools and Bible classes. 602 There was also the creation and strengthening of service organizations such as the YMCA, and the Salvation Army (aiding the poor and needy in cities and towns). A final portion of the church life was the substantial gearing up of the professional revivalists, whose job it was to call a community together and to revitalize the need for religious faith, repentance and worship. 603 The volumes of fine art, music, poetry and lectures that accented this period are tremendous and sometimes reproductions of prose and essay were circulated into churches and libraries. 604 Magazines such as National Geographic and Harper's Weekly kept current situations, world news and culture in the conversations of the people. Local churches needed to be able to tune their ministries to incorporate these volumes of new information and be ready to respond to new members who were aware of the inventiveness of science, technology and philosophy. 605 The gathering of the National Council in Boston in 1865 topically tried to discuss aligning the local church into a concerted national body centered around evangelism and nationally planned mission support. From this gathering each minister was able to conduct a "Home Prayer Meeting" to reassert Christian beliefs and to widen the church's local services and evangelism. 606

Gambling.

⁶⁰¹ A Religious History of the American People, Volume 2, page 197. Also Yearbooks of the Congregational Churches of Massachusetts, years 1858-1900. In the first 20 years since the 1850's the churches lobbied for a new set of laws and then monitored closely the effect of those laws in terms of convictions. In fact in the 1900 version it is quoted "The theory that the effects of stimulants and narcotics must be taught in public schools. (page 123).

⁶⁰² Ibid, page 198-199. Sunday School was brought forth from Britain as an institution. The British Schools had proliferated since 1824, really coming into its own in the 1850's and early 1860's. The Sunday School Union was re-invigorated after the War by Dwight L. Moody (Chicago) and by the year 1872 he had created the first uniform Sunday School Lesson Plan. By 1886 the Moody Bible Institute supplied teachers with information, technique and the challenge to teach.

⁶⁰³ Dwight L. Moody and Henry Moorehouse were two well known revivalists.

Two books containing example of this are <u>Christ and the Fine Arts</u>, by Cynthia Maus (Harper and Brothers, Pub, 1938), esp pages 670-705, and <u>Art Through the Ages</u>, by Helen Gardener, 3rd edition (Harcourt Brace and Co.,1967), and <u>Behold the Christ; a Portrayal in Words and Pictures</u>, by Roland H. Bainton (Harper and Row, 1974)

⁶⁰⁵Of note the denominational boards (American Board of Commissioners for Foreign Missions, Home Mission Society, American Missionary Society) each of which had magazines sent to the churches regularly) <u>A Religious History of the American People</u>, Volume 2, page 245.

⁶⁰⁶ A good example of this would be the tremendous debate concerning the subject of creation. In 1836 Benjamin Sillman (Yale Graduate Student), a geologist argued that the Bible was not a "scientific text" and the Hebrew word for "day" should be really interpreted as "aeon". In 1857 the theory of "natural Selection" was 228

Halifax Civil war Soldiers

Charles B. Lyon Nathaniel Morton Sylvanus Bourne Isaac Poole Josiah E. Sears Thomas P. Harlow John T, Thompson Sebediah Thompson Jacob P. Thompson Stephen T. Lull Harrison D. Packard William N. Bourne Martin L. Holmes Henry M. Porter Lysander W. Hayward Charles T. Whitney William S. Daby Horace F. Packard William S. Bosworth George W. Hayward Daniel P Blake Charles S Bosworth Seldon Pratt William T. Marston Oliver E. Bryant Herbert P. Bosworth Isaac E. Raymond George Drew 3rd Horatio W. Cornish Nathaniel B. Bishop Zephaniah E. P. Britton **Edward Bishop** Lewis T. Wade Joseph T. Bourne James A. Lyon Luther W. Hayward Abel T. Bryant William A Lyon Francis E. Bryant Oliver C. Porter Eugene Mitchell Cyrus Thompson Charles W. Soule Joseph S. W. Richmond Edward A. Richmond William H. Fuller James T. Fuller Frederick Fuller Joseph L. Melton Lorenzo Tower Marston E. Morse Zadock Thompson, Jr. John H. Wood Horace W. Poole John Merrigan I. Mendell Thompson Caphas Washburn George P. Mitchell Cyrus Willis Nathan D. Sturtevant Martin Osbourne Cyrus Wood Lewis A. Cobb Morton Thompson Asaph P. Thompson Soranus Thompson Henry M. Holmes Elbridge B. Bonney Sylvanus Thomas William A. Perkins John T. Sturtevant Richard H. Fuller George H, Bourne Phillip Gallager Ruel A. Alden Lewis A. Hayward Benjamin H. Thomas Merrit R. Godfrey Simeon A. Bump Henry Sampson Zenas Shaw Kinsley Hayward, Jr. Henry Jones Heroulas Dean Gibson Beal Jackson Davey Perly Haven

advanced, just before the 1858 lectures of Charles Darwin, which drew greatest response after the conclusion of the Civil War. The debate between Darwinism and evangelical Creationism began at this point. Also, theologians questioned parts of the Biblical account in the 1860's and 1870's, particularly:1)Mosaic authorship and literary unity of the Pentateuch (First five Biblical Books), 2)The authorship of some of Apostle Paul's Letters, 3) Inerrancy of the Bible as the "Word of God". Topics of Biblical context, Hebrew History and other non-Christian religions were all surfacing.

607 "On 14th of June, 1865, five hundred and two Elders and Messengers delegated by the Congregational Churches of five and twenty states, met at Old South meetinghouse in Boston, in Council to inguire as to the special duties which had been imposed on those congregational churches by the War of the Rebellion; with peculiar reference to the duty of Home Evangelization at the West and the South; setting forth of some simple declaration ...and the responsibility of spreading the Gospel throughout the world. The Congregationalism of the last 300 Years by Henry Martyn Dexter (NY, Harper Brothers Pub, 1880) page 516-7

Francis Morgan

William Braden

Henry Cooley

Joseph Ankemins

William Jager.

From History of Halifax, pages 141-2.

*It is an additional tribute that there seem to be no substitute nor "proxy" soldiers. It this conflict, an individual could receive a "bye" from the draft by hiring someone to fight in his place for \$300. The "supporter or supporters and proxy would have both been listed. 608

The Halifax Church Family's main concern during the Civil war era was frankly it's own financial troubles. Income from the sale of the Old Meetinghouse arrived in small amounts and was helpful but not significant. A registry of the payments is shown in the footnote. The departure of the prior nine pastoral leaders had challenges with the payment from the church. Still it didn't give up! Even so the fastidious Ladies Benevolent Society worked to support the soldiers in the war down south. As the War started in April, 1861, the soldiers were in need of clothing so the church women did what they could. The town parroted this with a vote to fund the soldiers with new weapons. The town parroted this with a vote to fund the soldiers with new weapons. On May 1, 1861 Mrs. Morton was given \$2.00 to purchase cotton yarn for socks for soldiers. One particular benevolence that is very laudable is the support though the Ladies benevolent Society of the "Freedmen" (Freed Slaves) through the Sanitary Commission and the Soldier's Aid Societies. In 1863 they sent a

⁶⁰⁸ This process of proxy was reviewed by historian William Marcal at the press release of his new book "Mr. Lincoln goes to War (2007) portrayed/ recorded by C-Span on April 5, 2007, at the Virginia Historical Society, Williamsburg, VA. And shown April 7, 2007.

⁶⁰⁹ Halifax Town Records, Book Four: 1853-1875, pages not numbered:

March 1, 1857 (Selectman's Report) Due: First Religious Soc Note and Interest - \$624.19

March 12, 1860 (Selectman's Rpt) Paid Ebemezer Fuller interest on parish Note - \$18.00

Due - First Religious Society - \$310.50

March 1, 1861 (" ") Paid Ebenezer Fuller Interest on parish note - ???

Paying Society Note - \$ 314, 55, (paid off full)"

^{610. &}lt;u>Halifax Town Records</u>, Book Four: 1853-1875, not paged; April 29, 1861, "To see if the town will fund each member of the Halifax Light Infantry who belong to the town...with Colts Revolvers...". In the same meeting, the town pledged monetary support to each soldier in the army and that "the money be set aside for them or their heirs". In the event of their decease. "The meeting of the town on June 30th, 1861, shows a decided outlay of \$100 to the soldiers until the quota of the town is filled under the present call...(and have passed a medical inspection performed by Dr. Morton locally> ... and have been invited into service. "

The town records contain the specific list (copy in the church archives) of soldiers. List 1 = those who enlisted = 83. List 2 = Those who made up the militia = 22.

⁶¹¹ Halifax <u>Ladies Benevolent Society Record-book</u>, Book two (1855-1862), In January, 1862, the Women's Group emptied their Treasury to buy woolen yarn for the soldiers totaling \$2.47. This type of support continued throughout the war.

whole large barrel of items to aid the soldiers. The List of items was quite extensive. 612 The response letter arrived in February, 1864.

" United States Sanitary Commission N.E. Women's Auxillary Association 22 Summer Street February 13, 1864. Boston.

Mrs. A. P. Soule.

Dear Madam.

I have great pleasure in acknowledging the arrival of five packages from Halifax containing articles of great value to us. I can hardly specify which is most needed as all have stood for some time on our list of necessities.

Perhaps Domestic Wine, is the one thing we find it most difficult to procure in the city and for which we must look to the good housewives of the country.

Dressing gowns are much called for and are not as freely supplied as most other garments. We are much pleased to find them on your invoices.

Another article for which we have had a large requirement is Body bandages. They should be of flannel one and a quarter yard in length and half of the width of the flannel.

We desire to offer special thanks to our young contributor, who sends us always the most acceptable thing. Anything acid is very valuable to the soldiers whether as a preventative or an aid to recovery.

It is delightful to find any one so pursuing and I am very sure and he has found great pleasure in his work. We have to day a letter from tow little girls who made a nice patchwork quilt and sold it to raise funds for a contribution to the Commission.

We shall be very glad to hear again from our little friend, Perhaps he might beg for us. We are continually asked for books, not religious, with which we are generally not supplied, but of general literature, such as biographies, travels, etc. Single volumes of moderate size. Probably every family has a least one such book which could be well spent for this purpose.

Halifax included: 40 Bed quilts

38 Pillows

20 Dressing Gowns 29 Half Handkerchiefs 27 shirts 8 Blankets

40 Pair Slippers 10 Thin Coats

17 pair Pillow Cases 150 Handkerchiefs 15 Pr. Cotton Drawers 3 pr Flannel Drawers 42 rolls- Bandages 31 Cotton Shirts

146 Towels 4 Flannel Shirts

26 pair- socks

1 Cotton-Flannel Shirt 31 Rolls-Cotton Linen

3 Cakes - soap

31/2 Bu. Dried Apples

10 papers - Corn Starch Numerous Magazines

⁶¹² Halifax Ladies Benevolent Society Record-book, Book two (1855-1862)

We have recently received

Reports from Morris Island and from the Department of the Gulf showing that great good has been accomplished in both Departments by the Sanitary Commission.

Very truly yours, M.S. Black, Exec. Com. " 613

The patriotism of Halifax granted it another "first" as on April 9, 1866, it was proposed to build a monument for those who died in service of the country. \$500 was pledged by the town. ⁶¹⁴On June 14th, 1866, a vote was taken to see if Rev. William A. Forbes would settle in Halifax as the pastor of the church.

This was reiterated in a June 19th vote to call Rev. Forbes at a salary of \$800. 615 He and his wife Lucena A. Forbes joined the Halifax Church on December 29, 1866 by letter of transfer from The Center Church of Lebanon, Maine. 616 He was examined and Installed on October 31, 1866 in Halifax. Churches from Bridgewater, Hanson, Kingston, Marshfield, Middleboro, Plympton, Plymouth and Providence, RI were in attendance. 617 It was good he was from Maine as SE New England embarked on a very snowy winter (following a bad January, 1867) from December 1867 to April, 1868. 618 It was after such a severe winter as this that the town decided to "take the deed of the Burying ground (East) and fence it. 619 Also in 1868, there was the first vote with

⁶¹³ Copy of the original in the Church Archives. At this point the records of the Women's Group breaks off with one exception, a reorganizing meeting in 1869 calling the group the Halifax Benevolent Society which organized March 16, 1869 with the mission statement "to serve to our purpose added social advantages and promote such benevolent religious objects and enterprises as may properly fall within the scope of our efforts." This is the only record of this group existing and it is likely the enterprise faltered for a few years quietly.

^{614. &}lt;u>Halifax Town Records</u>, Book Four: 1853-1875, not paged; April 9, 1866. The climate of the townspeople were also changing. On April 25, 1867 and March 9, 1868, motions were made to choose a committee to see of fishing and gaming (hunting) would be allowed on the Sabbath. This was rejected on both occasions.

⁶¹⁵ Church Society Records, Book Two, 1832-1891, page 84. "Rev. Forbes having preached two Sabbaths in this place A meeting was called...voted unanimously to give Rev. W. A. Forbes a call to settle over this church..." A council was to be called to Install him as Pastor. It was also found in the First Religious Society Records, 1824-1883, pages 289, 291. Also is noted a thank you to "Lucy Morton and the Choir for the efficient manner in which they have sustained the singing in the church". Also is the selection of a PORTER to seat people in the meetinghouse, thusly the beginnings of the church Usher position in Halifax.

 ⁶¹⁶ Church Society Records, Book Two, 1832-1891, page 83
 ⁶¹⁷ Church Society Records, Book Two, 1832-1891, page 87

American Winters: 1821-1870 by David Ludlum, 1867- January 17; snow and high wind, 20" snow. No RR traffic from Boston to cape for 1 week. Two locomotives rescued a train on the Old Colony Line. In 1867/8, The snow storms were nearly continuous totaling 83 ¼ inches. Kingston, MA reported 94 inches of snow!! (Pages 74, 75-9, 78)

^{619 .} Halifax Town Records, Book Four: 1853-1875, not paged; April 13, 1868, "Voted the town

respect to the sale of liquor. 620 The town was also given land behind the church for a new burying ground. This was so as long as ther was space for those who were poor. 621 In his pastorate four were admitted as members into the church. < Sally Crooker, Mary Whitney (11/2/1867), John Thompson, Ellis Cornish, Sally Cornish (3/1/1868), E. Austin Pratt, Charlotte A. Pratt (7/5/1868) Morton Thompson, Catherine Thompson, Kitty Holmes (9/6/1868), Cordilla Richmond, Georgianna Drew, Bethia H. Morton (5/16/1869) Jabez Soule (11/7/1869), Lydia Pope, Carrie Parker, Mary Tillson (1871)⁶²² It was during this pastor's tenure that an historic vote was taken, "Voted that Females be requested to vote on all church affairs". 623 The Resignation of Rev. Forbes was submitted at the Church meeting on April 8, 1873. In fact at the April 29th "mutual council", the report details a feeling of mutual goodwill exists between the pastor and church. His stated reason for his resignation was ill health. 624 It was accepted on April 12th and without fanfare in the "Religious Society", also simultaneously voted to establish a committee of three to "supply the pulpit" for the year to follow. 625 It was agreed "not to settle a Minister at present" and to employ supply and temporary pastors for the time being. 626

pay 1/3 of the cost of the fencing... not to exceed \$200, and to fence "on the road and east End".

Halifax Town Records, Book Four: 1853-1875, not paged; Unanimous vote on May 18, 1868, the "town not have an open bar for the sale of distilled or fermented liquors, it being an unanimous vote." The next year was also the first mention of the installation of a hay scale in town, nut it was rejected at this point (April 11, 1870). Of note this was again taken up on March 22, 1880 and \$200 was appropriated to buy a town hay scale (location to be made by the selectmen), Halifax Town Records, Book Five: 1875-1908, page 122-123.

621. <u>Halifax Town Records</u>, Book Four: 1853-1875, not paged; September 6, 1870, "see what action the town will take in reference to a new cemetery."

Voted- 1> to give to the town a lot of land in the rear of the church, provided that ample space be allowed for the graves of the poor. 2> said lot to be surveyed at the expense of the conveyor paid by the town and proprietors. 3> A road to be left between the town house and the meeting house sheds.

March 20, 1871- Voted-that the front and east end of the New Cemetery be fenced, with stone posts and iron rails and the other two sides with :arbor vita (e.g. Trees).

April 17, 1873 – Voted- a board fence be built on the two ends and rear of the cemetery lot.... Cedar posts and painted..."

622 Church Society Records, Book Two, 1832-1891, pages 88-90. The latter part of the list is uncertain as a note clarifies "It is perhaps well to add at this place that a short period has passed without a very good record of events - the Clerk having removed from town and ???? no supplications from time to time."

623 Church Society Records, Book Two, 1832-1891, page 90

624 Church Society Records, Book Two, 1832-1891, page 96-7

626 Church Society Records, Book Two, 1832-1891, page 90

⁶²⁵ First Religious Society Records, 1824-1883, pages 298-9, also Church Society Records, Book Two, 1832-1891, page 96

The search committee worked

judiciously in the months ahead and on August 12th had two candidates to choose from for this supply. In September, 1873, the church at a "Parish Meeting" voted to hire Rev. George Wright for one year. The church was told they didn't want either of the choices and "for the committee to procure some other candidates on trial.". Shortly after (October 1, 1873, Meeting) the church met and "The following Candidate Rev. Geo. Wright having agreed to preach in Halifax one year for \$750, providing his board should not exceed one dollar a day" was unanimously accepted as their

preacher "for one year". 627 In April, 1874, it was voted to pay "Reynolds and Thompson \$73.77" for the organ. IN this the old "seraphene" was replaced with an organ. In April, 1874, at their meeting on the 12th, it was decided to offer Rev. Wright an opportunity to become a settled pastor in Halifax. In August, it was decided "not to ask Rev. Wright to continue and for the Parish Committee to ask other candidates to preach in Halifax. The vote was close, however. (13+, 12-). 628 In this same meeting two other practical matters were considered: a vote to paint the church and a vote to install lightning rods. 629

Earlier that year, there was an organizational meeting of the Ladies Sewing Circle of Halifax at the Town Hall. The dormant Ladies Groups has stirred again and was gearing up. As the church was in financial difficulty, it will be seen that this group would go far to assist the church in many ways over the next 25 years. ⁶³⁰ Just six months later on October 28, the Ladies "voted to let the church have \$200 towards painting the church. The parish voted to pay the remainder".

⁶²⁷ First Religious Society Records, 1824-1883, pages 299-300

⁶²⁸ Church Society Records, Book Two, 1832-1891, page 98 ⁶²⁹ First Religious Society Records, 1824-1883, page 303-4

⁶³⁰ Ladies Sewing Circle of Halifax, Record Book, (1879-1881), February 26, 1874.

MEMBERSHIP LIST HALIFAX **JANUARY 1, 1872**

REV. WM A. FORBES < PASTOR >

John T. Thompson Caleb Poole Cyrus Morton Alfred Fuller H. D. Packard E. Frank Fuller E. Austin Pratt Rear Richmond Mercy H. Pratt

Daruis Holmes

Lydia H. Morton Joanna Lyon Fearing Lydia Holmes Sarah R. Rain Sarah Fuller Mary F. Fuller Sarah E. Poole Levesta A. Fuller Sally Cornish Mrs. Lewis Thompson

Sage Thompson Kittie Holmes Jabez Soule Cordillia C. Richmond Bethia H. Morton

Deacons Ira Sturtevant

F.henezer Fuller Nathan Fuller, Jr. Elsei B. Vaughn Elberto E. Fuller Morton Thompson Experience Waterman Irene S. Sturtevant Deborah Bosworth Tiley Wood Mary Eliz. Thompson Elizabeth R. Thompson

Jerusha B. Holmes Lois S. Fuller Sophia H. Holmes Jane F. Cushman Mrs. Samuel Churchill Jane W. Richmond Lvdia H. Svivester Sally Crooker

Charlotte A. Pratt Hannah Sturtevant Joanna Hathaway

Isaac W. Sturtevant Nathan Fuller

Ephraim B. Thompson Samuel Churchill Jabez P. Thompson Ellis Cornish

Harriett J. Richmond Sabina Willis

Lydia P. Sylvester Mary Ann Fuller Mary P. Fuller Charlotte A. Fuller Lucy W. Packard Mary Tillson Abby Wood Mary Whitney

Catherine Thompson Mary Fuller

Lucianna A. Forbes Georgianna F. Drew

Additions in 1872-3

(Baptized if underlined)

Abbie Holmes - March, 1872 James Thomas -- May 5, 1872

May R Cummings -March, 1872 Edmund Churchill- Jan. 5, 1873

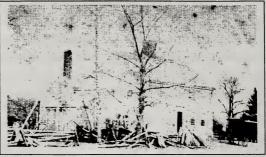
Elmer Groover -Jan. 5, 1873

Gary Cummings - March 2, 1873

Miss Julia A. Holmes - April 27, 1873

1874 was also the year of the Sturtevant murder that happened at the

home of Thomas and Simeon Sturtevant (Photo) and their parrot "Captain Kidd" who was the hero of the tragedy. 631 The church remained without pastoral leadership for the next year and in May, 1875, an offer was given to Rev. Smith of Mattapoisett to settle Halifax for a year at a salary of



ir

\$800 per year plus house rent. (Housing allowance or use of a rented house). As there is no further correspondence, it is reasonable to assume the response is negative to the church's offer. In this same meeting Ira Sturtevant voted the expense of the Lightening Rods and other repairs be paid by a tax on the pews of the church. 632 In a community service vein, in the later half of the 1800's the church bell was the town's "fire bell". 633 It seems the administration areas of the church had become quite lax. A note in the church records is as follows "Winter following the services of Mr. Wright the church met ~ but seldom" 634 In the records it states somewhat candidly "Memoranda" Since the dismissal of Rev. Wm A. Forbes No regular ordained Minister has been employed by the Society and Church as acting pastor. Several have supplied for a few Sabbaths each, and nearly a year the pulpit being supplied by a licensed but not ordained minister ~ HENCE the church has but seldom experienced the blessing of the sacrament and taken little active duty upon its shoulders the Society hiring as it saw fit ~ and acting mostly by itself. 4635 Paralleling this it seems that the town had lost significant numbers of people. Records indicate over the prior 25 years a

⁶³¹ Short Stories by Harry H. Brown <Unpublished Manuscript- undated>, Holmes Library. To quote Mr. Brown "Thomas and Simeon Sturtevant lived in a farmhouse with housekeeper Mary Buckley and a parrot named "Captain Kidd". ...Mary's body was found in the snow in the yard by neighbor Stephen Lull, who found the bludgeoned body of Simeon in his bed and Thomas in the shed. Footprints, old Coins and Civil war paper became the trail until the nephew William Sturtevant at South Hanson was identified, and the parrot's voice reiterated the events and Sturtevant confessed and was executed in Plymouth in May, 1875." Photo from Here and Now, page 59.

page 59.

632 First Religious Society Records, 1824-1883, Page 307

Before the fire company was formed in 1905, the bell of the church was rung "vigorously" in the event of a fire. Farmers would run from the fields .. and drive furiously to the church to find out where the firs was and then gallop off to give assistance." Short Stories by Harry H. Brown <Unpublished Manuscript- undated>, Holmes Library.

⁶³⁴ Church Society Records, Book Two, 1832-1891, page 99

⁶³⁵ Church Society Records, Book Two, 1832-1891, page 100

general decline in population from 786 in 1855 to 568 in 1875. ⁶³⁶ It may be that part of this initial drop was the annexation of some of the town of Halifax to be incorporated into East Bridgewater in April 11, 1857. The 1867 Annual Report of the Congregational Churches of Massachusetts sheds some light (in it's Plymouth County Section, and "Pilgrim Conference" section, page 49

"A somewhat careful estimate of actual attendance upon public worship, last year, led to the same conclusion, that one third of our population may be regarded as neglecters of the sanctuary. ...Our population is small for our territory. On the south lies a region as little changed as any perhaps in Massachusetts, within 200 years; while the central part of our territory is, to considerable extent, a wilderness, or thinly inhabited.

Emigration seriously affects us. The South Shore is constantly drained of its population, in this respect somewhat resembling the mountain towns. Seven of our twelve towns are untraversed by a railroad. The tendency of emigration is to take away the church-going portion of the people, and supercede it with an irreligious class. "637 In the 1871 report it is added "The towns within the borders of this conference have poor soil and most of them suffer from emigration. Many years ago, the churches were reduced in pecuniary strength by the Unitarian separation, and most are financially feeble. Naturally there has often been a lack of enterprise and hope; ministerial salaries have not increased as elsewhere; churches have been without settled pastors;...."638 This was a time of uplifting on the cooperative area as at the 1871 Convention, was formed the "National Council of the Congregational Churches of the United States." (11/13/1871 in Oberlin Ohio). Two overriding and fundamental laws were incorporated: 1 That the right of government resides in the local churches or congregations of believers.... And 2. of being in communion with one another.." 639 Although in 1873 there was reported a "revival" in Halifax at the church.

 $^{^{636}}$ Vital Records of Halifax, "Population" : Specifically -1860 = 766, 1865 = 722, 1870 = 619, 1875 = 568.

⁶³⁷ Yearbook of the Congregational Churches of Massachusetts, 1867 year, page 49.

⁶³⁸ The Yearbook of the Congregational Churches of Massachusetts, 1871 year, page 35 "Pilgrim Conference.

⁶³⁹ The Congregationalism of the last 300 years by Henry Martyn Dexter (NY, Harper Brothers Pub, 1880), page 517-8.

The Yearbook of the Congregational Churches of Massachusetts, 1873, page 48.

PART SIX:

The Final 25 Years of the Nineteenth Century:
Our country's Centennial and "The Church
in the Heart of Halifax".

The search for a new pastor

continued as the church used student or post-graduate supplies. 641 One normal source for supply pastors was the seminaries and Andover Theological Seminary was one such place. In the late spring and early summer a new graduate came to supply the pulpit in Halifax named Frank Louis Bristol. The committee and people liked him after hearing him a few times and so on August 9, 1875, an offer was made to him to settle in Halifax. The offered contract was for \$800 for the year but he was to pay his own house rent and he will have four Sabbaths "to himself during that time". 642 By this point Rev. Bristol was in agreement and began his year-long tenure in Halifax. The photo is likely from a few years after he was



in Halifax. 643 On October 21, 1875, a council was convened in Halifax to examine and potentially ordain Mr. Bristol as pastor. Churches from Brockton, Bridgewater (Central), Plympton, Middleboro (First), Bridgewater (Scotland), and Kingston were in attendance and participating. This examination and documentation was proven satisfactory and he was ordained. 644 The church must have enjoyed his ministry as they selected to have him return for another

⁶⁴¹ The Yearbook of the Congregational Churches of Massachusetts, "Pilgrim Conference", 1875 Yearbook, notes "The Church in Halifax, we are pained to learn, has been "without preaching or any Sabbath service for upwards of a year." This is not merely sad, it is wrong. It ought to be a moral impossibility for a Congregational parish to suffer such a deprivation of the gospel.", page

⁶⁴² First Religious Society Records, 1824-1883, page 308-9 also Church Society Records, Book Two, 1832-1891, page 100

⁶⁴³ Photograph in the Archives of the Congregational Library of Boston, clarified digitally by Mr. Kevin Sullivan of Halifax. With thanks from the author.

⁶⁴⁴ Church Society Records, Book Two, 1832-1891, page 101-2

year.⁶⁴⁵ In March, 1876, the church looked at it's Polity and revised some of it, creating a new Articles of Faith, Covenant and membership format. In synopsis, the service of communion was less "scripted" as it had been and was now more at the discretion of the pastor serving. This was reviewed and accepted at a meeting on September 1st, 1876.

soly to the hangregation of the in Halifay Sep. 7. 1876. All meetings for business shall be spened with frager and The annual meeting of the officer and standing times about the the of May At the annual meeting the following officers shall he thosew for the Encueing Gear-Fist - A clerk who shall keel the records of the church and post a notice of all business medings of the same. Second - A beaucer who shall

Of note is the polity admonition that members (within a reasonable distance to the church) must attend and if they miss more than 4 times, in particular Communion Sundays (quarterly in 1876), their membership may be reconsidered. Also stated directly "No member of this church shall sell, buy or

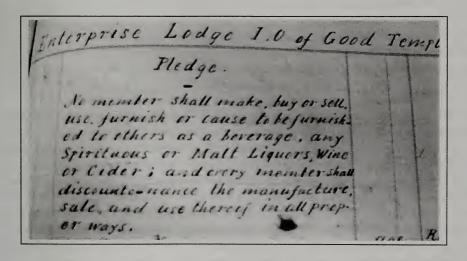
⁶⁴⁵ Original manuscript warrant, loose sheet, detailing the proposed vote for asking Rev. Brainerd to remain another year (meeting date August 14, 1876).
240

use as a beverage any intoxicating

liquors". 646 Also in 1876, was the formation of the Holmes Public Library as a gift from Doctor Howland Holmes of Lexington, in whose By-Laws and constitution was the expectation of the "settled pastor" being one of the trustees of the library. 647 It is likely this was the full compliment of scholars in the town and they would form the nucleus of literary choices, financial management and operational overseeage for the new library on behalf of the townspeople.

The ongoing Temperence movement would apply yearly as the Town would vote annually whether or not to allow sales of various types of alcoholic beverages.

This shows the continued strength of the church in the ongoing temperance movement. This belief was solidly founded in the formation of Halifax ENTERPRISE Lodge of Good



⁶⁴⁶ Church Society Records, Book Two, 1832-1891, page 111

Halifax Town Records, Book Five: 1875-1908, page 35-36, November 7, 1876

[&]quot;Voted to accept the proposition of Doct. Howland Holmes of Lexington in regard to a Library in Halifax as follows:

⁻The Library shall forever be public, permanent and free to all the citizens of the town and known as the 'Holmes Library'.

The Trustees shall be the Selectmen..., School Committee..., settled clergyman...., and any residing physician of the town...".

Voted- to appropriate \$100 ...

Voted that the thanks of the citizens of Halifax in town meeting assembled be given to Dr. Howland Holmes of Lexington for his generous gift..."

Howland Holmes was the eldest brother of John Holmes a resident of Halifax and a member of the First Religious Society for over 40 years by this time. He was a tin peddler. In fact there were a number of Holmes folk within the membership of the church family, although he is not noted in the previous 1872 registry of membership.

Templars on February 21, 1876. The

Pledge of this organization clearly admonished its membership to avoid the use, sale and to not produce alcohol. This organization was not an official branch of the church itself but a number of its members were certainly church members. Records at the founding denote it's high leadership officers to be James Thompson (Worthy Chief Templar), Alice Soule, Charles Paine, Edmund

Churchill, Elmer
Grover, Keith A.
Cushing, Jabez
Thompson and Keith B.
Cushing", to name a
few. The organization
continued to collect
dues, have meetings
and do work in the
community until it
folded on September 3,
1899. It met on
Monday Evenings once
in a month. The dues

Enterprise Ledge 1.C. of Good Temp	elers.	
Just Mary Wood. 1876 Thursday So Instantion Sir John 280 1876 Leastily closes to May per Angelin. Donarterly dress to State per James 15t., Leastoly dress to State per James 15t., Leastoly dress to Feb. 12 1102 Jan De Dress for Lewer. Enough in hours May 15t. Selves for greate laden; Ang 100 pm	90 1. 1 50 25 25 25 25 25 25 25 25 25 25 25	8 50 -25 -25 -25 -25 -25 -17 -16 -25 -25

were 25 cents, and the initiation was 50 cents. ⁶⁴⁸ Of note is the record of Mary Wood who was a member of the church in the included illustration.

Unfortunately in a subsequent motion the salary of the pastor was lowered to \$700 for the year. Again the difficulty seems to be the monetary support being raised was not adequate for the promised support. In the week to follow, Rev. Bristol's response was received:

"Brethren and Friends of the Cong'l Parish Halifax.

According to your instructions your committee delivered to me your invitation to minister to you for the ensuing year for the sum of even Hundred Dollars (\$700) on which after careful and prayerful consideration I have come to the following conclusion. Namely, That I cannot agree to bind myself to remain a year or any given time at the rate of seven hundred dollars per annum but I will agree to stay with you at that rate until such a time as a better opportunity shall present itself to you. Leaving this to your consideration and looking for an early reply. I remain, truly yours, < signed F. L. Bristol> "649"

In November Rev Bristol had left and the church approached Mr. H. Prescott to supply the pulpit for the next year but he refused the offer. The

⁶⁴⁸ Overview taken from the Recordbook of the Enterprise Lodge of Good Templars, Halifax, Massachusetts, No 142. original manuscript in the Halifax Museum, Susan Basille, Historian. Of particular interest is the Meeting Record Book covering 1876-1899, and the Financial Record book. Mary Wood's record is found on Page 33.

⁶⁴⁹ First Religious Society Records, 1824-1883, page 313

search continued into 1877 and at the

June 4, 1877 meeting it was decided to give Rev. George Juchan a call to supply the pulpit. It was still unsettled and revisited at the September 2, 1877 meeting of the church. 650 Rev. Juchan was installed in September, 1877. 651 Shortly after the installation was concluded, the churches and delegates returned for the Fall Meeting of the Pilgrim Conference on October 16 and 17th held in Halifax. 652 It seems Rev. Juchan stuck to his guns on the salary issue and then in the April 5, 1878 meeting, "a committee of three be chosen to confer with their minister and notify him of the Financial condition of the society and ascertain if he will preach for any less sum than \$800 for the next year." (Chosen as a committee were Ira Sturtevant, John Thompson, and Ephraim Thompson. In addition another committee of three were chosen to approach the Home Mission Society for help.

Meanwhile, the last and latest church "disciplinary action" against a member (Mary Crooker) was taken on in a special meeting of the church on May 28th. The charges are not specified in the church records, but it was noted that they are justified satisfactorily and so she was suspended three months and then restored after repentance. ⁶⁵⁴ In August, 1878, the potential financial obligation would have proven too much for the church and so it seems with some

regret the following motion of dissolution was offered:

"By motion of Nathaniel Morton it was voted whereas the society find it impossible to raise the sum of \$800 for their minister's salary and whereas the Society is involved in debt and being desirous of obeying the Scriptural injunction "owe no one any thing" Resolved that this society dissolve its connections with Rev. Geo. Juchan and that a committee of three be chosen to notify him of the action forthwith." 655 About nine months later, at the March 13, 1879 meeting, the church had enough in hand to pay the remainder of Rev. Jucan's (owed) salary and that of a supply names Mr. Wood. In fact it was subsequently voted in that same meeting to hire a minister when they have a hundred dollars in the Treasury but not before. The church must pay off their debts first.

It gives great credit to the church that if the above policy was followed, for in December of 1879, Rev. James Wells was approached to come to Halifax for the meager salary of \$500 for the coming year. Rev. Wells decided to come to Halifax. On April 1, 1880, Rev James Wells and wife joined the Halifax Church

⁶⁵⁰ First Religious Society Records, 1824-1883, pages 320-322, also Church Society Records, Book Two, 1832-1891, page 112

⁶⁵¹ Church Record, Loose paper original manuscript page concerning the Church meeting of August and to direct the participants to September to act on the voted action.

⁶⁵² Church Society Records, Book Two, 1832-1891, page 112

⁶⁵³ First Religious Society Records, 1824-1883, page 324-5

⁶⁵⁴ Church Society Records, Book Two, 1832-1891, page 113

First Religious Society Records, 1824-1883, page 327
 First Religious Society Records, 1824-1883, page 330

by letter from Dunbarton. NH. ⁶⁵⁷ It is possible some hope came as a result of the will of Lois Fuller who bequeathed money to the church. ⁶⁵⁸ Further assistance was found in the generosity of S. H. Williams, enough so to generate the following entry in thanksgiving from the March, 24, 1881 meeting of the church;

"Whereas the Society has been recipient of most generous donations of money from S. H. Williams in aid of religious worship: therefore ~ Resolved that the members of the First Religious Society in their annual meeting tender to him their grateful thanks for his benefactions and high Christian spirit recognizing that the appreciation of men is pleasant but that the highest reward is from him who "seeth not as man seeth". 659 (following 1879 Map is from Here and Now, page 12).

⁶⁵⁷ Church Society Records, Book Two, 1832-1891, page 116 Sadly the records of this period are very meager and spotty in content.

⁶⁵⁸ First Religious Society Records, 1824-1883, page 333-4

⁶⁵⁹ First Religious Society Records, 1824-1883, page 336

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In tribute to the Ladies Societies between 1875 and 1890, several important and critical tasks were accomplished through their assistance. In August, 1875, the Ladies Circle decided to have a "carpet Party" and \$22.70 was raised. 660 Indeed the women of the church added a bit of social interaction into their service. Since 1876 was to be the Centennial of the Nation it was suggested to have a "Centennial" party in April, 1876 but the attendance was lower than expected. They still raised \$155 and netted \$117.77 for the church. 661 With this money the women's group began to assist the church in several ways. In November they voted to pay \$60 towards the support of the preaching for four months hence and to pay the \$16 (arrears?) for the past six months.

In 1877 it seems the Ladies Sewing Circle, now meeting in the Vestry, had re-integrated into the church's fabric as a powerful force. In 1877 they again supported the preaching with a \$50 stipend for the year. They also added \$60 for the expenses of the "pulpit" the prior winter. 662 This support continued in 1878 with support towards the painting of the church central in their fundraising efforts. That year they also paid Rev. Packard \$50 as a stipend. The Sewing Circle's activities also included social and literary work as they did their work. IN April, 1881, the ladies were entertained by a member of the Temperance Union from Boston. 664 It seems the main thrust of the sewing production was for needy children in the vicinity. For example "In May 9, 1881, ... "several dresses for Mrs. Waterman's Children". In June a quilt was created to give to someone in need. Still they never forgot the needs of the church, for in June, 1882, they decided to repair the street lamp outside the church. In that year they had centered their missionary work suffering in Michigan. A clothing drive was organized with posters posted around town (Church, Library asking for donations in clothing and "bedding and money" for their needs.) One method used was the Strawberry Festival that was very successful. 665 In July of 1882 the "cushions" in the church were covered. In 1889, New Carpets were installed and there was additional painting inside the sanctuary and the steeple.

⁶⁶⁰ Halifax <u>Ladies Sewing Circle</u>, Book Three (1974-1881) August 4, 1875, "The Carpet party was held on Thursday Afternoon with as much success as could be expected. Quite a large company attended all persons appeared most pleased."

⁶⁶¹ Halifax <u>Ladies Sewing Circle</u>, Book Three (1974-1881), February 25, 1876 and April 5, 1876.

⁶⁶² Halifax <u>Ladies Sewing Circle</u>, Book Three (1974-1881) January 21, May 9 and June 7, respectively.

⁶⁶³ Halifax Ladies Sewing Circle, Book Three (1974-1881) May 22, 1878.

⁶⁶⁴ Halifax Ladies Sewing Circle, Book Three (1974-1881) April 14, 1881. "Voted- to give Mrs. Irene Sturtevant two dollars as consideration of her having entertained the ladies from the temperance Union."

⁶⁶⁵ Halifax <u>Ladies Sewing Circle</u>, Book Four (1881 – 1889) , October 12, 1881. (Expense = 50 cents) The Strawberry festival 's menu included "Ice Cream and Cake and Strawberries for 10 cents, with Brass band, singing and "reading selections by the young ladies".

In the February meeting of the

Church it was voted to continue with the services of Rev. Wells for \$500 for the next year but to leave the cost of rent as a matter for the Parish Committee. ⁶⁶⁶ In the next year (February 23, 1883) it was reported that the treasury was in debt for \$44.88. Indeed this was a certain signal that Rev. Wells' services could no longer be afforded. ⁶⁶⁷ His resignation is not recorded but in the meeting of June 21, Rev. Wells and wife were dismissed and recommended to the church in Douglass, Mass where he had left to pastor there. ⁶⁶⁸ The church must have loved this pastor as the soliloquy in the Annual Report of the Ladies Sewing Circle shares:

"In the providence of God we have been called to give up our Good Pastor within a few weeks~ we will miss him very much. We miss his ministrations in the pulpit and the Prayer Meeting. We will also miss his pastoral visits from house to house. Some of us miss his prayers at the bedside of the sick and dying. No one more precious than he in his friendly calls, old and young alike shared in his cheerful companionship. His class in Sabbath School were found with an enlightened teacher and we cannot but feel that a Good man's Influence has gone from us..." 669

In July, the Ladies Circle voted to "employ Mr. Parker to go to Boston and procure cloth, with the request that it not exceed \$80. He agreed to do the business if we would pay his car fare (Electric car out of Whitman). 1882 was also a central time for the women of the community as this was the first time an official motion was brought before the town to grant both women and men equality in voting on town business and affairs. Although it failed, it was the first volley of a long battle of women's suffrage. ⁶⁷⁰ During the Summer of 1883 the new cushions were sewn. ⁶⁷¹ Of central note only a week or so later there was a meeting of the Ladies Circle on August 22, 1883, in which the ladies group were entertained by a Mrs. Steele, a Missionary to the Freedmen in the south. The Halifax group decided to send a "barrel" to them.

The church continued along, participating where it could. Delegates Mr. and Mrs. Packard, Mr. and Mrs. Alfred Fuller, Morton Tompson, Leonard Holmes went to the Fall meeting of the Plymouth Conference held in East

First Religious Society Records, 1824-1883, page 338

⁶⁶⁷ First Religious Society Records, 182401883, page 340

⁶⁶⁸ Church Society Records, Book Two, 1832-1891, page 117

⁶⁶⁹ Halifax Ladies Sewing Circle, Book Four (1881 – 1889) < Annual Report> May, 1883.

⁶⁷⁰ Halifax Town Records, Book Five: 1875-1908, page 154, Agenda: "to see whether the town will by its vote or otherwise ask the legislature to extend to women who are citizens the right to hold town offices, and to vote in town affairs in the same terms as male citizens (by request)". Pg 160 = "Voted – NOT to ask the legislature."

⁶⁷¹ Halifax <u>Ladies Sewing Circle</u>, Book Four (1881 – 1889) August 5, 1883. "Cloth was sewn and then <for the first time> using a machine, they were sewn over a two day period."

⁶⁷² Halifax <u>Ladies Sewing Circle</u>, Book Four (1881 – 1889)

Marshfield on the 16-17 of October, 1883.

They helped make the entertainment for the Conference. ⁶⁷³ It is noted that in December 1883 a B. Franklin Boller was to begin in December for a salary of \$600 to start on December 1. It is noted that this never came to fruition and no reason is noted as to the cause. ⁶⁷⁴

In February 1885, the church decided to employ Rev. L. D. Younkin to supply the pulpit and the church continues to struggle with the support of the ministry. On April 27, 1884, Rev. Younkin was admitted into the church a a member by letter of transfer from the Bromfield Church of Boston. 675 The Fall Meeting of the Pilgrim Conference of Churches was held in Halifax on October 28 and 29th. This was the occasion of the celebration of our 150th Anniversary!!676 Of interest here is the fuel used in the various stoves is now coal as well as "slabs" or dross wood from the Sturtevant mill. 677 Also of note is the "income" side of the church financial picture. Of the \$509.57 received. assessments paid were \$2.95, 259.74, and 61.48. Subscriptional support was \$61.48 and from the "Fuller Fund" was received \$66.10. The collections totaled \$48.58, and the Home Mission Society added \$3.86!! Of amazement though was the joining into membership of Mrs. Drew on January 4, 1885. To quote the church record "Mrs. Drew in her One Hundredth Year takes the step for example and confronteth her mistake on not <?? Joining> he church earlier in life --- Mrs Drew was welcomed into fellowship with this church by the pastor and a few members at her residence, she being unable to attend Church service."678 On March 23, 1886, a meeting was held and it was decided to extend a call to Rev. Albert C. Jones to settle as pastor in Halifax. He began as official pastor on May 6, 1885. 679 Also once again there was a call to paint the meetinghouse and to have the pews taxed to pay for the painting. This was decided on April 24th to tax the pews and then use the proceeds to paint. 680 Additionally the Ladies Circle discussed repairs to the Vestry. 681 Clearly the financial picture was very

⁶⁷³ Church Society Records, Book Two, 1832-1891, page 117; also Halifax <u>Ladies Sewing Circle</u>, Book Four (1881 – 1889) for September 3, 1883.

⁶⁷⁴ First Religious Society Records, 1824-1883, page 341-342

⁶⁷⁵ Church Society Records, Book Two, 1832-1891, page 118

⁶⁷⁶ Church Society Records, Book Two, 1832-1891, page 118. "One Hundred and Fiftieth Anniversary of the Church was celebrated by appropriate remarks by former Pastors and a very interesting historical address by present Pastor Rev. L. D. Younkin." Halifax Ladies Sewing Circle, Book Four (1881 – 1889) September 3, 1884. Also note the impact of this in the Annual Report given in June, 1885. "... the time and hospitality of the Circle were considerably taxed. This taxed our available funds leaving us on quite strained circumstances."

⁶⁷⁷ First Religious Society Records, 1885- 1893, page 1 Mr Younkin was paid \$392.70 on March 1, 1885. (Records page 3)

⁶⁷⁸ Church Society Records, Book Two, 1832-1891, page 119

⁶⁷⁹ Church Society Records, Book Two, 1832-1891, page 119

⁶⁸⁰ First Religious Society Records, 1885-1893, pages 6-9, 11
⁶⁸¹ Halifax Ladies Sewing Circle, Book Four (1881 – 1889) April 1, 1886

²⁴⁸

tight !!682 The contract to paint was to cost the church \$168.93 and it seems almost \$200 was collected. H. D. Packard supplied the oil and paint, and Warren Wood painted the church. 683 It seems that the Home Mission Society assisted the church in paying for pastor in 1886 as well (\$33.33). On April 5, 1886, the church decided to ask Rev. Jones to settle in Halifax. (It is noted the Parish Committee (in attendance) concurred. 684 The evangelism of the Halifax Church was given an additional onus as noted in the Women's Circle Annual Report for 1886. The challenge was to address the drop-out rate of the youth of the church and there was fear the church may become bereft as membership shrank. The narrative text from the records is quoted in the footnote. 685 A bright note was sung to the Women of the church as they collected and sent off a large barrel to the "Freedmen" through Mrs. Steele that had spoken to the group in the summer of 1883. Specifically "a barrel, a large one, was finished with many useful things and started on its long journey to Mrs. Steele at Chatanooga, TN, a few days after Christmas. ... The time to make many hearts glad..." 686 In 1887 the expenses and income were the same

⁶⁸² INCOME:	EXPENSES:
Cash on Hand = \$3.10	Paid A.C. Jones for Preaching - \$361.50
Rec'vd from envelopes = 208.94	I.L Sturtevant – care of church - 50.00
Collections = 78.66	for Coal and carting = 14.00
Subscriptions - 118.00	E. B. Thompson $= 20.00$
Fuller Fund - 56.00	Mrs. I. L. Sturtevant (music) – 5.00
Total = \$ 464.70	Total = \$450.50

Cash on Hand = \$ 14.20

⁶⁸⁶ Halifax Ladies Sewing Circle, Book Four (1881 – 1889) December 21, 1887. This was three year later than the solicitation, yet the following list bears out why. Remember this was all handwork clothing and items. The list of items sent from Halifax included IN PART.

	Treatment and the free point kills	
12 Handkerchiefs,	11 Towels	4 Bed Quilts
9 Sleeping Gowns	4 Flannel Drawers	3 Flannel Shirts
13 Body Bandages	3 Pillows	3 Pillow Cases
3 pair Woolen Socks	71 Rolls Bandages	9 Lbs Coffee
3 Lbs Cocoa	3 Lbs Sugar	1 Lb Corn Starch
1 Lb Cake Soap	Rags	38 Flannel Shirts
10 Pr Cotton Drawers	25 pr Woolen Drawers	19 pr socks
6 Dressing Gowns	5 Shirts	5 Bed Quilts
11 BRAILLE books	28 handkerchiefs	8 Towels
240		

⁶⁸³ First Religious Society Records, 1885-1893, page 15. The actual painting was done on September 29, 1886 by Warren Wood of Middleboro. It took 38.5 days and 18..5 gallons of paint plus a gallon of oil at a cost of \$13.39, plus \$96.25 for the labor. This was repaid by the end of the year according to the receipt in the Church Archives.

684 Church Society Records, Book Two, 1832-1891, page 121

Annual Report, May, 1887. "Whilst they drop out one by one. Is there not something we can do to help fill these places. I feel like dear Mrs. Morton when we so so greatly miss. Something ought to be done for our young people of the church. Our Pastor is trying to get them interested in church affairs, cannot we help him un some way for the surest way to bring the young into the church is to first get them interested in church work..."

precisely. A.C. Jones was paid for 1/2 vears service at \$161.30, and Wm Josselyn was paid \$348.33. He was the interim after the June departure of Rev. Jones and in 1888, Rev. Josselyn (as supply) was paid \$405. The still unpaid painting bill was partially paid out of cash raised and partly from the endowment left to the church by Tilev Wood. 687 688 Still, the support of the church was meager in 1888. 689 The Mission fever in Halifax Continued with their next cause when in February, 1888, a call came in for support from Boston "for the Intemperate women". The response gives rise to their interest, "...and although we know little of this evil we gladly respond. ⁶⁹⁰ Only a month later In May, 1888 a box of items was sent to this Home. (June, 1888) the Ladies discussed and voted to use the extra church tablecloths for crib sheets for the "North End Mission" in Boston, a home for children and their connection was their prior pastor, Rev. Younkin. In this they also added several patchwork quilts they would make and include in the shipment. ⁶⁹¹As an aside, this was the year of the Great Blizzard that buried so much of New England in the Spring of 1888. 692 Within the 1888 Ladies Sewing Circle Annual Report delivered in May, 1889, the needs of the church facility were shared in hopes they would be addressed in 1889 successfully. ⁶⁹³ By the winter of 1890, the new carpet was in place at the church, and the repaired cushions were returned to the church. 694 1888 was also a banner year for the youth of the church for on June 18, 1888 the Young People's Society of Christian Endeavor

RAGS Books: Magazines, reading material.

Dried Cranberries- 1 Bushel Box containing 6 Bottles wine, packed in dried apples (aprox. 1 Bushel)

⁶⁸⁷ First Religious Society Records, 1885-1893, page 22, and also Church Society Records, Book

Two, 1832-1891, page 121

⁶⁸⁸ The Yearbook of the Congregational Churches of Massachusetts, "Sunday Schools and Benevolence," 1888 year, page 109. The chart puts forth 75 members, and support of the following charities: Church mission - \$10, Foreign Mission - 18, Home Mission Soc. = 12, Other mission - 10.

⁶⁸⁹ The Yearbook of the Congregational Churches of Massachusetts, 1888 as quoted by Historian Guy Baker,

1888 - Financial Report

Subscription - \$179.70 Envelopes - \$107.83 Contributions - \$72.06 Fuller Fund - \$56.00 TOTAL INCOME- \$476.34.

⁶⁹⁰ Halifax <u>Ladies Sewing Circle</u>, Book Four (1881 – 1889) February 22, 1888

691 Halifax Ladies Sewing Circle, Book Four (1881 – 1889) June 6, 1888

⁶⁹² Timetables of History, by Grun, "1888"

⁶⁹³ Halifax Ladies Sewing Circle, Book Four (1881 – 1889) May, 1889 ..."Let us hope before another year comes around to find our church shingled, plastered, carpeted and warmed..." This was carried forward six months later as the Sewing Circle, "VOTED to place the matter < repairs of the church> in the hands of the Parish Committee 'to make all necessary arrangements'. The Ladys pledging themselves in the sum of Three Hundred Dollars with which to make repairs." This offer was accepted and the moneys were directed towards the carpeting. (October 23, 1889).

⁶⁹⁴ Halifax Ladies Sewing Circle, Book Four (1881 – 1889) February 19, 1890.

was organized at the Halifax

Congregational Church. It first met in the church vestry with Joseph Sylvester as the moderator and James Thomas as the Secretary. The organization would have three classes of membership; Active, Associate and Honorary. The dues were to be 5 cents per month. 695 They met an hour before the regular Sunday Evening service. This may have also been as a result of the town's August 25, 1888 new By-Law concerning the empowerment of truant officers for the community. It was also the year of the initial collection of historical memorabilia. 696 The following Spring on May 6, the Youth "VOTED a committee of three be approved to arrange for some observance of Memorial Day. VOTED a committee be appointed to join with a committee from the Sunday School for some appropriate service on Children's day. VOTED to send a delegate to the national Convention on July 9,10,11th. VOTED that Senator Howland of New Bedford be invited to speak in the Church after Sunday evening May 26th. And VOTED that our society be connected with the Social Union of Christian Endeavor." 697 < A large pulpit Bible in the church archives denoted as belonging to the Christian Endeavor and dated at June 2, 1889.> In 1889, the preaching was shared by two interims, Rev. Josselyn for 3/4 of the year and Alfred Brittain for about 1/4. In fact Rev. Brittain was retained in 3 month stints into 1890. The Ladies Organization held their Annual Strawberry Festival for the town on June 11 but it seems the weather had produced few good strawberries. Not to be undone by this setback, a two day Fall fair was planned with a Bean supper one night and an Oyster supper the next. "Colored Minstrels" and and art museum were all planned to be a part of the festivities. ⁶⁹⁸In the October, 1890, meeting it was moved that a church committee be established to confer with a future committee chosen by the town and with a committee chosen by the "Grand Army" to "Hold a bee for to fix and beautify around the public buildings and

⁶⁹⁵ Young People's Society of Christian Endeavor Record book (1889-1909), pages 1ff.

Membership- ACTIVE= "all joining persons who Believe themselves to be Christians and sincerely desire to accomplish the results above specified. ASSICYATE= All young persons of worthy character who are not willing to be decided Christians may become Associate Members of this Society.

^{696 &}lt;u>Halifax Town Records</u>, Book Five: 1875-1908, page 274, "August 25, 1888, all children between the ages of 7 and 15 residing in said town and who may be found wandering about in the streets and in the public places of said town, ..., not attending school and growing up in ignorance, shall be committed to some truant school for confinement, instruction and discipline. "Page 293- A committee of 7 residents were chosen to collect historical information and this will be stored in the town clerk's office.

⁶⁹⁷ Young People's Society of Christian Endeavor Record book (1889-1909), pages 1-8. Seems this group became quite dynamic right from the start.

⁶⁹⁸ Halifax <u>Ladies Sewing Circle</u>, Book Five (1890-1896) June 4, 1890, September 3, and September 24, 1890. It turns out that the Minstrels could not be booked to come for the fair so they invited instead the "Ladies Quartette" in Hanson to sing. In time they shortened the fair to one day and had the Oyster Supper. All members made aprons during the summer months to sell at the fair. 251

'Soldiers Monument' situated at the center of said town". ⁶⁹⁹ This may have been a part of civic stimulation needed for the town's well-being. The population of Halifax continued to decline in this last quarter of the century. In 1855 there were 786 people and by 1890 that had shrunk to 562. ⁷⁰⁰ The Church building was estimated to be worth \$5,000 and they had \$1400 in invested funds. ⁷⁰¹

The financial challenges continued into the 1890's for in 1891, at the April 6th meeting they reported to have paid Rev. Brittain \$231.00 for the pulpit supply for the year plus another (un-named supply at \$65). ⁷⁰² In the October meeting it was pointed out that the Debt as of January 1, 1892 would be \$119.54 with a \$78.00 subscription to cover it leaving a further deficit of \$41.54.

Also in tune with some of the societal changes in churches, more women were undertaking leadership roles in the church itself. In 1891, in the Parish Society. The committee for collecting money for the support of the ministry was left to 4 women in various districts in the town, also, in the April elections Nellie Baine was chosen to be the Treasurer, and that parallels the choice of Miss Sylvester in 1893. 703 The Ladies Sewing Circle stepped forward to support the church's needs as well. In an 1890 report of the treasurer there were funds expended "for work inside the church = \$293.90; Work on steeple = \$40.91; and for Carpet =\$211.09. for a total outlay to the church of \$545.90."704 In addition, the Ladies Circle also held an afternoon tea for the children of the town with Miss Alice Soule and Mrs. Whitney to take charge of the tables. Miss Soule was to purchase "Japanese" teacups to sell " ... VOTED to have school girls in each district make cakes for the tea and a prize given for the one making the nicest cake." 705 The women of the church voted in December to assume the rent of the house used as a parsonage to the amount of \$36. Beyond that they paid for repairs for a leak in the steeple. 706

On January 1st, 1891, Rev. William McBride began a year-long supply in Halifax having previously been an occasional supply but was to become a regular supply pastor from this point on. The Town of Halifax decided to allow

⁶⁹⁹ First Religious Society Records, 1885-1893, page 31

 $[\]frac{\text{Vital Records of Halifax}}{\text{62.}}$ "Population"; specifically 1875 = 568, 1880 = 542, 1885 = 530, 1890 = 562.

⁷⁰¹ The Yearbook of the Congregational Churches of Massachusetts, 1890 year, page 104.

⁷⁰² First Religious Society Records, 1885-1893, page 33-4

⁷⁰³ First Religious Society Records, 1885-1893, page 30 and 43

Original church record-copy of the document in the church archives. (ladies groups) Further documentation on the letterhead of "Mrs. J. P. Thompson" shows a comparison between the 1852 carpeting and the 1889. The 1852 cost was \$182, and the 1889 (55 cents per sq yard) came to \$213 and was paid for.

⁷⁰⁵ Halifax Ladies Sewing Circle, Book Five (1890-1896) October 7, 1890

⁷⁰⁶ Halifax Ladies Sewing Circle, Book Five (1890-1896) January 21, 1891. "VOTED on examining the entry of steeple that some more repairs needed to be made on the church, and it was decided to ask Mr. James Thomas to inspect the leakage."

free use of the town hall for free and fundraising entertainment. (It was also the first stipend for July 4 fireworks locally) 707 In September, 1891, discussion began to revise the Creed and Covenant of the Church. At the subsequent meeting on October 29th, it was "determined the "Old Creed" too doctrinal for young converts and that written by Mr. McBride was sufficient and he moved it be adopted. At this the third versions of the Bylaws was adopted. ⁷⁰⁸On January 4, 1892, it was voted to invite Rev. William McBride to settle as the pastor in Halifax until the First of April. This is so that the church could see if enough money could be raised to support the minister for the year. This is contingent on the input from the Home Mission Society for help with the salary amount's support. 709 In the accounting of the First church meeting of 1892 on January 1, shows substantial money being input from the Home Missionary Society. 710 The Ladies Circle pledged to cover the \$12 deficit from the prior year "on account of the parsonage" but did not take any action beyond the vote. 711 Still, Rev. McBride had left Halifax by late Spring. That spring the Youth of the church voted to put a collection box in the church to counter the expense of sending their delegate to the national Convention in NY. 712 The Annual Report of the Ladies Sewing Circle for 1891 delivered in May, 1892, containes a challenge for the congregation not to become a "club" and needs to invest in outreach beyond its walls and doors. Specifically,

"... I think we must broaden our field of usefulness and while we still work to raise money for purposes where needed, we might spend a little time for something suitable and in this way create an interest in something besides ourselves.

A missionary box of clothing and books collected.

A barrel or so to some needy ones... L.W. Packard, Sec. "713

⁷⁰⁷ Halifax Town Records, Book Five: 1875-1908, page 327 February 7, 1891- "To see of the town will vote to give the hall free of expense for entertainment held for the benefit of church, Public Library, School and Lectures to which then public is invited without admission fee" Fireworks- "Town appropriated \$25 for the 4th of July 'provided as much or more is raised by the boys (petition)".

These were both voted favorably on March 2, 1891 (Records page 328)

⁷⁰⁸ Church Society Records, Book Two, 1832-1891, page 128-9

⁷⁰⁹ First Religious Society Records, 1885-1893, page 40 (Response letter original in Ch. Archives)

 $^{^{710}}$ Church Records, Book Three, 1892-1913, page 1 In this registry it is noted the following: Home expenses in 1891 = \$700

Benevolent Contributions - \$71.00

Home Missionary Society - \$275.00. With this the church voted to "continue the services of Rev. McBride as pastor."

⁷¹¹ Halifax Ladies Sewing Circle, Book Five (1890-1896) March 16, 1892

⁷¹² Young People's Society of Christian Endeavor Record book (1889-1909) May 29, 1892.

⁷¹³ Halifax Ladies Sewing Circle, Book Five (1890-1896) May 5, 1892 <Annual Report>

Even so most of the notes revolve around the central need of repairs of the church facility. 714

In May and June several supply pastors are noted. In June Rev. Louis Ellms supplied the pulpit and he was asked to settle in Halifax with his tenure to begin on July 17, 1892 and was granted two weeks vacation time and a salary of \$700. 715 That August on Aug. 28, Rev. Ellms and his wife, Annie Paul Ellms,



Vestry / Sunday School Room (beneath the Sanctuary)
Of Note: Benches may have been pews used in the "Old Meetinghouse" prior to 1852.
Also - musical instrument may be the Serephene used in worship until replaced ca 1875.

were received into fellowship by transfer from The United Congregational Church of Columbus, South Dakota. It was good to have a pastor in the leadership and the Ladies Circle decided in the summer of 1892 to try a new thing, an "outing" to

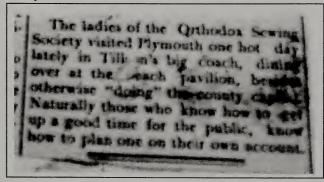
⁷¹⁴ Halifax <u>Ladies Sewing Circle</u>, Book Five (1890-1896) June 1, 1892, notes some action taken regarding the fixing of the plastering in the church vestibule.

⁷¹⁵ Church Records, Book Three, 1892- 1913, page 3. Rev. Mr. Brownsville preached on May 8, 15 and 22nd. Rev. Ellms thereafter.

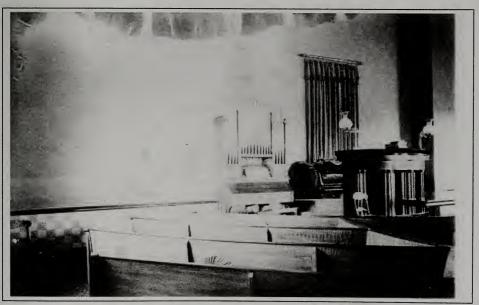
⁷¹⁶ Church Records, Book Three, 1892-1913, page 3

Plymouth to the beach. To be sure it was a grand success and the newspaper even reported it in their pages. 717 It wouldn't be their last one. The Annual Report synopsis finished with "...crowded ourselves on a barge. We visited Plymouth and took a sniff of the Old Ocean. It

was a gala day for this staid and sober society" The Spring, 1892, Meeting of the Pilgrim Conference was held in Halifax on April 5th and 6th and "the Sewing Society directed the affair and making the collation ample and very generous in quality. ~ None went away hungry ~ Three meals were



served at Town Hall. Lodging and One meal – by the citizens at their homes $\sim Was$ a very pleasant gathering". On December 5, 1892, several topics of central importance came to the fore, the first was a motion to exchange the "organ" or



⁷¹⁷ This article is pasted in the Records of the Women's Circle: Halifax <u>Ladies Sewing Circle</u>, Book Five (1890-1896) July 27, 1892.

⁷¹⁸ Church Records, Book Three, 1892-1913, page 2 The Ladies Sewing Society had been going since the 1850's. Like many such societies I was a combination of benevolence, fellowship, service and fundraising.

selling it, or purchasing a new one. The other motion was to see if the pews could become "free" that is not "rented" as had been the case for a long time but free for any to use. So it was requested to create a committee to "correspond with the pew owners and learn what proportion will voluntarily surrender there Heads of Pews to the society or church and make report...". 719 The question about the organ was taken up at the meeting on November 22, 1892 and it was decided to exchange the organ towards the purchase of a new one. The committee chosen to discover if the pews were to be surrendered was comprised of Mrs. H. D. Packard, Miss Nellie Baine, and Miss Sue Sylvester. 720 Further policy changes were the decision to elect Sunday School Officers in the future rather than appoint them. In 1893, James Thomas was elected Superintendent and Joseph Sylvester was Assistant Superintendent. Miss N. M. Whitman is Secretary and Miss Edith Packard is the Treasurer. Also of importance was a vote to make a contribution to "benevolent objects once in two months" by taking a collection. . In March of 1893, there was a change in solicitation procedures as the church decided to use the "envelope system of voluntary contributions". The good news here was that the money subscribed (\$654.63) was more than the expenses of the year (\$611.64). 721 The women of the church made their next outing to the Beaches of Duxbury on July 19, 1893. Again the Newspapers were there to cover the outing.

Halifax.

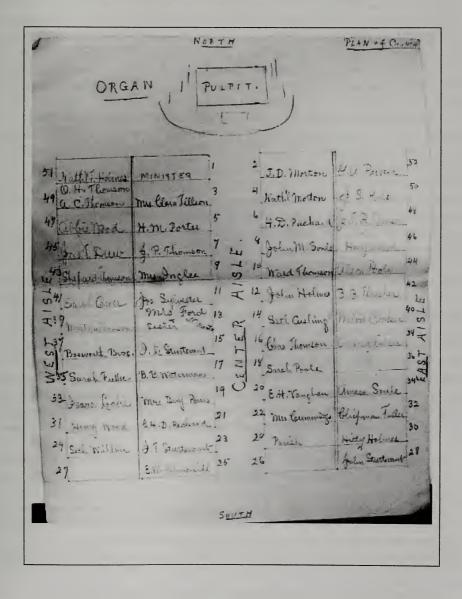
-The sewing circle connected with the Congregational Church had its annual outing last Wednesday, and the day was very pleasantly spent in Duxbury. Two barge loads left town early in the morning with about forty people on board and arrived at the shore shortly after 9 o'clock. The new bridge connecting Powder Point and the Gurnet Beach was visited, and quite a time spent on the long line of beach, after which the Standish Monument was inspected and the party driven to the Myles Standish House for dinner. The party lingered with the delights of old Duxbury till the early evening, closing up one of the most pleasant excursions of the Circle.

⁷¹⁹ First Religious Society Records, 1885-1893, page 45-6

⁷²⁰ First Religious Society Records, 1885-1893, page 47

⁷²¹ First Religious Society Records, 1885-1893, page 44

PEW ARRANGEMENT AROUND THE TIME OF INCORPORATION OF THE CHURCH



Also it was floated to "inquire into the feasibility of incorporating the church under present state laws..." ⁷²² It was reported informationally that to be incorporated the church must be "organized by making a choice of a Clerk who was duly sworn". ⁷²³ The matter was well-discussed at a meeting on December 30, 1893 to organize the church into a corporation and to elect the officers to do that and again on January 6, 1894 with a favorable result. It was therefore moved "To incorporate the church under Chap 404 of the Acts and Resolves of 1884 and proceed with the necessary steps thereto.... And that we delay final action until March after the annual parish meeting ..." ⁷²⁴

Throughout the latter party of 1893 and into 1894 the Ladies Circle continued their critical support of the church from a 3 year insurance renewal and repairs to the vestry to fixing the church fence and inspections for ceiling repairs in the sanctuary. 725 The missionary thrust was for the needy in Wisconsin which was sent on December 27 and received January 10, 1894. 726 Likewise the Youth of the Church wanted to make their input into the church's improvement so they again they placed a box in the church to support the installation of Lamp for the yard of the church. Beyond this they undertook a mission of their own. After reading some letters from the City Mission Society they learned of the need to raise money for the poor for dinners provide for them at Thanksgiving. They voted to send \$3.00 right away. 727 At the Annual Meeting of the Parish Society on March 19, 1894, the society discussed the propensity of "incorporation". To do this the "society" would have to tender it's control of the society if the church becomes Incorporated under the Statute Laws of the Commonwealth. It was voted in that meeting "that the parish surrender all its interests to the church in case the church become incorporated under existing laws. Moved that Harrison D. Packard to convey its property to the church, in case the church become incorporated..." 728 With this vote the funds and power of control was transferred out of the Society that had existed since 1824 to the Church. New ByLaws were created for the

⁷²² Church Records, Book Three, 1892-1913, page 6-7

⁷²³ Church Records, Book Three, 1892-1913, page 8, 10-12.

⁷²⁴ Church Records, Book Three, 1892-1913, page 12

⁷²⁵ Halifax Ladies Sewing Circle, Book Five (1890-1896) August 23, 1893.

⁷²⁶ Halifax Ladies Sewing Circle, Book Five (1890-1896)December 13, 1893. "The ladies have finished a bedquilt. ...it is to be first in the barrel of partly worn clothing which the church in to send to a missionary in Wisconsin."

Young People's Society of Christian Endeavor Record book (1889-1909), September 3, 1893 and November 5, 1893.

⁷²⁸ <u>First Religious Society</u> Records, 1885-1893, page 53, also Church Records, Book Three, 1892-1913, page 13-16

case made and provided, as appears from the certificate of a majority of the Standing Committee of said corporation, duly approved by the Commissioner of Corporations, and recorded in this office: How, Therefore, I, WILLIAM M. OLIN, Secretary of the Commonwealth of Massachusetts, DO HEREBY CERTIFY that said Harrison D. Packard fames T. Thomas, their associates and successors, are legally organized and established as and are hereby made an existing corporation under the name of The Congregational Church of Christ in Halifax, Mass, with the powers, rights, and privileges, and subject to the limitations, duties, and restrictions which by law appertain thereto. Witness my official signature hereunto subscribed, and the seal of the Commonwealth of Massachusetts hereunto affixed, this second day of April in the year of our Lord one thousand eight hundred and ninety-four. WM W. Olive Secretary of the Commonwealth.

incorporated body and were to be copied into a pamphlet printed for the members to have as a reference in handy readable form. ⁷²⁹

Rev. Ellms was instructed to carry out the incorporation mandate for the church. In the meanwhile the church continued to participate in various ecclesiastical and regional events. James Thomas was the church's Delegate to the "General Association" held in Pittsfield on May 15, 1894. The Pilgrim Conference of Churches had its Fall meeting in October, 1894, and our delegates were Lydia Grover, Sue Sylvester, Mrs. Shepard Thompson, and Mrs. R. D. Packard. New Hymnbooks were considered and the selection was left to the Pastor and Organist to select and get them. In 1894 our Mission giving was shown to be as follows:

American Board of Missions, American Educational Society, Congregational Church Bible Society, and The Sunday School Publication Society. In 1895 we reported for the yearbook the following: Home Missions - \$25, Am. Missionary Soc and kindred work - \$24, Foreign (World Board) = \$15, All other charities including "gifts by Ladies of clothing = \$47."

The members of the Christian Endeavor decided to hold an anniversary reception and service on June 22, 1894 in the Vestry of the church. They would

⁷²⁹ Church Records, Book Three, 1892-1913, page 18

⁷³⁰ Church Records, Book Three, 1892-1913, page 19-20

invite: The Junior Society in the Hanson Society, the South Hanson Society, the Plympton Society and the Society of Middleboro's First Church. 731

The sentiments for Rev. and Mrs. Ellms were very positive and the Ladies Society even penned a "tongue in cheek" poem about this couple dated 1894:

"A Comforter for The Pastor and His Wife

Who in this time of goodly fame Rear well their share of praise and blame, And true to principle remain? The Sewing Circle.

Who on the Church makes all repairs, Working together for its welfare, And e'er it keeps a watchful care? The Sewing Circle

When of Funds there is lack,
And finances are getting slack,
Who puts them once more on the track?
The Sewing Circle

When comes around our Conference Day
The men are willing to finish hay,
Who is it for the oats must pay?
The Sewing Circle

When e'er us hangs misfortune dire, Who then protects from loss by fire The Church. That heavenward lifts the spire? The Sewing Circle

Who when the days are hot and long, Go for an outing thirty strong, Returning thence with jest and pong? The Sewing Circle

Who wish the Pastor well supplied, With comforts both long and wide,

Young People's Society of Christian Endeavor Record book (1889-1909) June 1, 1894. 260

The History of the Halifax Congregational Church

'Neath which his restless feet may hide?

The Sewing Circle

Who will prevent this wordy strife Between the Pastor and his wife, And by this gift bring peaceful life? The Sewing Circle

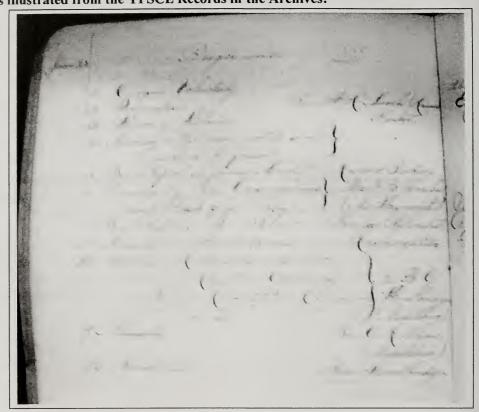
Tho' times have changes since this person From winter snows to tropic sun, Who still are bound to have their fun? The Sewing Circle."

The author continues with an explanation about parts that refer to the Pastor in Halifax. "I am not willing this should go on record without a few words of explanation lest in years to come, one see this verse and think we lacking in respect to our Pastor.

He has made himself beloved by all, both in the Church and out and is doing a good work. But being of a jovial disposition, not only gives many jokes but can also appreciate one at his expense, hence these lines upon the occasion of presenting him and his wife with a Comforter, which hung as a may basket, and a pleasant meeting evening enjoyed by the Circle and their friends."⁷³²

⁷³² Halifax <u>Ladies Sewing Circle</u>, Book Five (1890-1896) Although the poem and note are not dated in the records, it is likely early May, 1894 is specified.

Likewise, the Christian Endeavor Anniversary Party went quite well. The Worship Service was ordered as follows as illustrated from the YPSCE Records in the Archives:



This joviality continued as the Ladies headed to Brant Rocks on July 11 for their summer outing. ⁷³³ BY the next January (1895) the mission endeavor went towards the needs out west. On January 9, a "Barrel of aprons and clothes, etc., was sent to Nebraska posted for Lincoln, Nebraska, where the barrel was sent to wait a call from some needy distant further west." ⁷³⁴

On January 15, 1895, it was voted to petition the General Court in "conjunction with other Evangelical Churches to revoke all licenses and change Laws as to make illegal all sectarian amusements held on the Sabbath. In a later meeting, the danger of fire was addressed and it was voted to remove all trees and bushes that are likely to enhance the danger of fire ~ from church

734 Halifax <u>Ladies Sewing Circle</u>, Book Five (1890-1896) Entry dated January 23, 1895.

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⁷³³ Halifax Ladies Sewing Circle, Book Five (1890-1896) "28 Ladies went in Baily's Barge to Brant Rocks and spent a most beautiful day..."

grounds. "735 So, the trees planted by the

Ladies Sewing Circle when the church was built were taken down. In 1896 the church was also papered. The Youth of the church continued their mission endeavors with some zeal. \$1.50 of the money of their treasury was sent as part of a collection to the Christian Endeavor Day Offering to the American Missionary Association. They would support a variety of mission outreaches annually. Later that year in September another \$1.50 was given to purchase "new singing books" for the Sunday School. 737

On January 4, 1896, Rev. Ellms submitted his resignation to the church and the letter was rejected unanimously by vote. The response was returned in the subsequent January 12th meeting,

"... That it is the unanimous desire of this church, as represented by those assembled in this meeting, that Mr. Ellms withdraw his letter of resignation and remain with us as our pastor and furthermore we will try more earnestly to sustain him."

Mr. Ellms replied," Dear Bretheren and Sisters, ~ I fully intended that my resignation should be final, but I cannot in any way deem to slight the unanimous desire of the church and Community.

However, I will not take it upon myself to decide this important matter but if you agree, will submit it to a council of the Church to be called for this purpose ~ the Council, in case it report favorably on the continuance of the pastoral relation, to be a recognition Council recognizing me as your pastor for the further term of one and one-half years pastorate with you. Hoping this will be approved both by you and our Master..." ⁷³⁸ This was accepted. In fact at the Annual Meeting of January 2, 1897, it was moved after discussion of Rev. Ellm's circumstance that he be asked to remain until July, 1897 and he agreed to that request (BUT not withstanding that he should receive a call somewhere else). The salary was to remain as it was, and the church would receive some funding from the Home Mission Society. ⁷³⁹ Demographically, the reported value of the church was dropped (\$5,000 in 1890) to \$3500 in 1895, and they were \$100 in debt.

⁷³⁵ Church Records, Book Three, 1892-1913, page 23

⁷³⁶ Copy of a Ladies Society Report. Of particular note in this was a registry of names used by the society ongoing:

^{1853 -} The Missionary Society

¹⁸⁵³⁻ Ladies Benevolent Society

^{1857 -} Ladies Sewing Circle

¹⁸⁸¹⁻ Ladies Sewing Circle

<Halifax Church Archives- Copy of original document> See Insert History following:
737 Young People's Society of Christian Endeavor Record book (1889-1909), January 20, 1895 and September 1, 1895

⁷³⁸ Church Records, Book Three, 1892-1913, page 31-33

⁷³⁹ Church Records, Book Three, 1892-1913, page 39-40

Halifax as a town continued to

embrace modern upgrades as it was decided to officially name the various streets in the town, renaming some. Between March of 1896 and march 1897, the streets were labeled. The Ladies Sewing Circle returned again in the summer outing to Brant Rock on July 24, 1896 with 26 Ladies and three children going. The following summer outing used a new mode of transport to go to "Hough's Neck" in Mid July, 1896. "25 ladies and 2 children went to Hough's Neck. ...leaving the store at 6 AM for Whitman, from there we went in the Electric Cars, returning at 9 ½ PM." The fun of the summer became a fundraiser for the church's needs as in late July the Ladies voted to hold a Lawn party and to engage the Middleboro Band with an admission of 10 cents. It was a grand success. The need was great as the church was in financial distress and the next January they took on the necessary repairs of the facility. Rev. Ellms was also chosen to preside over a town meeting as moderator on November 5, 1896.

On May 9, 1897, Rev Ellms asked if the church would allow the "Gallery" to be fixed up as a children's room. Simultaneously there was an expenditure of the L.P. Fund for books and the removal of three trees near the church that are dying or dead. Likewise on may 9th, the Youth of the church voted to empty their treasury to send funds to the needy in India. ⁷⁴⁵At the meeting of June 17, 1897, Rev. Ellms announced he had accepted a call to a church in New Castle, NH. Sadly, the church was again in some debt and in June and July the discussions revolved around scenarios as to how to eradicate it. ⁷⁴⁶ Still on July 18th Mr. B. F. Thompson and Mr. J. P. Thompson were chosen to attend the 140th meeting of the Plymouth Conference at Chiltonville Church in Plymouth. The dues for the Conference had not been supported for around three years to date. There was no money in the Treasury so the matter was tabled. ⁷⁴⁷ Even so,

Halifax Town Records, Book Five: 1875-1908, pages 467-469 is a list of named streets including those renamed. (Vote to name – March 21, 1896. Vote to put up signs- March 7, 1897).
 Halifax Ladies Sewing Circle, Book Six (1896-1899) Dated July 24, 1895 and July 22, 1896.

⁷⁴² Halifax Ladies Sewing Circle, Book Six (1896-1899) July 29, 1896.

⁷⁴³ Halifax Ladies Sewing Circle, Book Six (1896-1899) January 20, 1897. "VOTED by the circle that the secretary write to Mr. John Thompson of Kingston to see if he would come to Halifax to examine the inside of the church and advise us on what we had better do in regard to fixing it."
⁷⁴⁴ Halifax Town Records, Book Five: 1875-1908, page 459. In fact on March 7, 1897, Ellms was

Halifax Town Records, Book Five: 1875-1908, page 459. In fact on March 7, 1897, Ellms was paid \$5 for his services. (page 472)

Also in 1896 was the first petition to have an electric railway run within Halifax. Halifax Town Records, Book Five: 1875-1908, page 495, "On petition of request of directors of the Whitman and Plymouth Street Railway Company for the right to lay tracks and erect poles and wires for the purpose pf operating a street railway in the town of Halifax. Public hearing ordered for May 28, 1898".

⁷⁴⁵ Young People's Society of Christian Endeavor Record book (1889-1909) May 9, 1897

Church Records, Book Three, 1892-1913, page 45
 Church Records, Book Three, 1892-1913, page 47

the Ladies of the church had their

"outing" to Plymouth and visited a church member who owned a cottage on the coast for the day. They also planed their "Annual" lawn party which raised enough funds to support some of the needed work on the church. The Vestry doors were painted, door glass repaired, and the sanctuary blinds were also repaired. 748

In the Fall of 1897, several candidates preached in Halifax. In October, Rev Allen and Mr. Raiser preached and in November (14) Mr. H. H. Leonard Preached but was called to East Taunton. On the 21st, Mr. J. H, Jones preached as a candidate and again on the 28th. The situation was dire and in a meeting also on November 28th it was discussed that "in the present state of finances we could not have much more candidating"... It was moved to consider Mr. Jones to stay. It was decided to look at "One more candidate". On December 5, Mr. Francise preached in Halifax and the choice was in favor of Mr. Jones wondering still if her would consider the position as pastor. On December 6, the church sent a letter to him in North Abingdon, that says in part, "... Moved that Mr. J H. Jones be asked to come as our pastor for an indefinite time, with the understanding that a three months notice of a desire to change be given by either Church or Pastor. " The salary was "... the same as it was last year: \$600. "and the use of house." Simultaneously a letter was sent to Mr. N. L. Morton to see whether Mr. Jones intended to allow us to use a parsonage. As before. Mr. Jones' answer arrived on December 8th dated 12/7/1897.

Beloved in the Lord;

Your call to me to became your pastor has been received and I accept the same in all it terms.

It is my purpose to be with you next Sabbath and to enter fully upon the pastorate from that day forward.

Circumstances here do not permit me to move my family this month, but I shall hope to do so next month...."

Likewise the issue of the "parsonage" was settled as well. In a December 7th letter addressed to the committee we find:

"As far as I know you can have the present the opposite side of the house for a parsonage, that is the side of the house now occupied by Frank Lyon."

At this point it was decided to solicit the Home Mission Society for support and it was also decided to ask about the terms of the lease from Mr. J. L Jones. It is the mannerly structure that stood where the current elementary school now stands, and which became the girl's school in future years. The following photo is if the house later on and the NW side is towards the viewer. Mr. Jones, on his

⁷⁴⁸ Halifax <u>Ladies Sewing Circle</u>, Book Six (1896-1899) June 30, 1897 and October 6, 1897 records.

⁷⁴⁹ Church Records, Book Three, 1892-1913, page 54

reply of December 23, had "no problem

with Rev. Jones
occupying the NW side
of the Old Poole House
until I should have some
further use for it. A new
lease can be prepared by
Mr. Morton in the same
form as the old one,
providing for its use by
the church from month
to month without any
charge. " It was later
asked of Mr. Jones to see
if the East side of the



house may be used instead. He was "interviewed personally" Mr Jones was clear that he "would not be willing to put any expense on the house. Mr Morton said he had felt that as Mr. Lyon had paid rent he had the right to the choice and so gave him permission to move. He felt he had done all he cared to without consulting with Mr. Jones. So he should not feel like giving the church permission to put in extra flues without first making the matter known to Mr. Jones, and getting his consent..." The With that firestorm settled down, Rev. Jones and his family settled into a portion of the house and to begin his pastorate in Halifax.

Rev. Jones' salary was soon in arrears and Mr. Thomas spoke to the membership after the morning service "to know how we stood financially and whether church had but better do something by way of assuming the burden themselves instead of letting it fall upon the pastor.

Treasurer said we now owed \$10 on this pastor's salary ..."751

751 Church Records, Book Three, 1892-1913, page 60

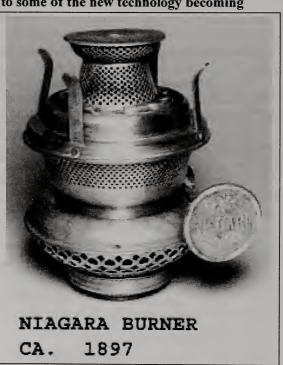
266

⁷⁵⁰ Church Records, Book Three, 1892-1913, page 55-56. Photo from <u>History of Halifax</u> by Guy Baker, page 43.

The church continued on trying to

continue the ministry it could. It did participate in the Pilgrim Conference meetings in April and October in Plymouth and Kingston, Respectively. Also, in 1898, the church worked to support the missions it felt important: American Board by Women's Auxillary = \$30 & Collection = \$6; P. S. C. E. = \$6; Home Missions by collection - \$20; Congregational Sunday School Society = by Collection on Children's Day - \$7; Other = \$5. \(^{752}\) Also in January, 1899, the church solicited the Home Missions Society to see if another grant might be possible. In addition Rev. Jones' salary was retained at the same level as in 1898. The women's group also put up "window shades" in 1898. It is likely that Rev. Jones was quite savvy to some of the new technology becoming

available and 1898 was a year of considering this. One proposal to the Ladies Circle in March, 1898 was to sell tickets for a "stereopticon" show in the church. A couple of months later in the Ladies Circle lighting the church with new and brighter gas lights was first discussed. This was moved on from May to July of 1898 and the church was illuminated with "Niagara Burners". 754 With this project in hand, the Ladies continued to work on repairs during the Fall. Although not recorded there was likely the Annual lawn party and funds were available. In October, C.P. Thompson repaired the



⁷⁵² Church Records, Book Three, 1892-1913, page 63-4

⁷⁵³ Handwritten note of the work of the church women noting this as a fact. (copy found in the Church Archives.)

⁷⁵⁴ Halifax <u>Ladies Sewing Circle.</u> Book Six (1896-1899) On May 4, 1898 "Voted to have the church look into and find out what he can about different methods of lighting the church and see if it comes within our means to do it." On May 18th "Mr. Jones reports what he learned in regard to lighting the church..." June 15 "Committee on lighting the church report they think Niagara Burners put into the old lamps and used without the shades and a bracketed lamp over the door will light the room sufficiently." July 1 "Voted to have Mr. Jones get the burners for the lamps for the church."

furnace and repaired the vestry, In

November, Mr. Scuggel was contracted to whitewash the vestry. Humorously there is an added note for Mr. Scuggel's help to "see if there is any way to stop the Ram from beating on around one of the small windows of the church. "755 On January 1, 1899, the town of Halifax voted to put the front of the Town Hall, which was the revised old church meetinghouse on the front of their Halifax town seal. The Early 1899, a New Confession of Faith was put forth and adopted with minor changes. The Halifax and show and very low temperatures. The Youth of the Church continued to pitch in in a very meaningful way. On May 28, 1899, the Christian Endeavor VOTED to give \$8.00 from their treasury towards "home church expenses". These young people were genuine in their faith and service. They were also sincere in their morals. In the "Annual Report" of the Christian Endeavor group there is a reflection on one of their gatherings that year".

"The Temperance talk given by our Pastor was very interesting, and we believe that the seed sown fell on good ground and will fruit to the Glory of God."⁷⁵⁹

This remark has particular poignancy as there was a yearly vote as to allow liquor licenses within the town and between the 1870's and the end of the 1800's the margin of the vote had moved from "unanimous" to nearly even. ⁷⁶⁰Generally the Century concluded quietly. Demographically, the population continued to shrink in Halifax from 1890 on into early 1900's to a low of 498 people. ⁷⁶¹

Indeed our church family closes this century, the 1800's in the midst of some struggle just as the larger world of protestant religion was in struggle as well. The retrospective reader certainly is aware of the slow but steady gains

⁷⁵⁵ Halifax <u>Ladies Sewing Circle</u>, Book Six (1896-1899) October 12, 1898 and November 9, 1898. ⁷⁵⁶ Halifax Town Records, Book Five: 1875-1908, page 521.

⁷⁵⁷ Church Records, Book Three, 1892-1913, page 72, 73-74

⁷⁵⁸ Timetables of History, by Grun, "1899".

⁷⁵⁹ Young People's Society of Christian Endeavor Record book (1889-1909) May 28, 1899, and July 2, 1899.

⁷⁶⁰ Halifax Town Records, Book Five: 1875-1908, page 534, The vote tally (to sell liquor licenses) was No = 41, and Yes = 36. A margin of only 5.

⁷⁶¹ Vital Records of Halifax, "population"; Specifically - 1890 = 562, 1895 = 497, 1900 = 522, 1905 = 497.

⁷⁶² The main groups of agitators of main-line religion in the late1800 were as follows:

¹⁻ Agnostics, socialists, free-religion groups = total "Disestablishment".

²⁻ Liberal – social Gospel followers – wanter to adapt Christian faith and practice to more urgent modern world.

³⁻ Ethnic Dissenters - groups of immigrants that did not wish to embrace orthodox Protestant values.;

⁴⁻ Vast Interdenominational movement – did not want innovation in religion ...

that this people of faith has made. Still, gains but also with thanksgiving for those that have assisted. In January, 1900, a letter of thanks was penned to Mr. J. L. Jones (living in Philadelphia) to thank him for the free use of the "parsonage" for the church's pastor PLUS a \$25 subscription as well. ⁷⁶³

Rev. Jones would be the pastor in Halifax until his death 1904, but the conclusion of that pastor's story shall be left for future chroniclers to tell as the church and pastor venture into the Twentieth Century and the adventures found there and beyond for church, town and people. The white, regal spire that is visible from all directions remains a herald to the faith, love and hope found in the midst of this church family, and the dulcet and comforting sounds of the bells that sound the hours continue to call to the community about the presence this special place as well as the faithful people who reside here. Indeed we have shared together in these pages the rich and special and ongoing story of the Halifax Congregational Church; the church at the very HEART of Halifax, whose second meetinghouse structure is also 155 years old, and to the congregation of friends, neighbors and a legacy of fellowship, now Two Hundred and Seventy Five years YOUNG! This is part one of your story.

⁵⁻ Pentecostal Churches- desire for "rebirth of life in the Spirit" chiefly, finding initial interest in the disinherited, uneducated. They had a fundamentalists "concern for Biblical Inerrancy and Christ's 2nd Coming". Religious History of the American nation, by Sydney Ahlstrom, Volume II, page 274-5

⁷⁶³ Church Records, Book Three, 1892-1913, page 82-3, plus glued insert page.

MEMBERSHIP Halifax Congregational Church January 1, 1900

Alden, Mrs. Annie Baine, Miss Nellie L. Bourne, Mrs. Nellie Churchill, Edmund Danforth, M. Juliet Grover, Miss Ada M. Grover, Harry Holmes, Miss Nettle C. Jones, Rev. Jessee H. Parker, Mr. George W. Thomas, Mr, James T. Thompson, Mrs. Cymar Thompson, Mrs. Sheppard Thrasher, B. J. Thrasher, Mertice Parker Whitney, Mrs Charles F. Wood, Mrs. Abby

Baine, Mrs. Sarah B. Bourne, Lester Carver, Mrs. S. L. Cole, Mrs Emma Grover, Mrs Lydia H. Grover, Larwence Grover, Edith Holmes, Miss Jerusha B. Jones, Mrs. Clara D. Simmons, Mrs Peleg Thompson, Mr. Jabez P. Thompson, Mrs. Morton Thompson, Miss Maria Thrasher, Mrs. B. J. (Carrie) Vaughn, Mrs Elsie Williams, Miss Carrie

Non Resident:

Fuller, E. H. -------Middleboro
Fuller, Mrs E,H. ------Middleboro
Humes, Mrs. E. ------Pawtucket, RI
Kelley, Mrs Roxana -----Parker, George A. --------Hartford, CT
Poole, Miss sarah -------New Bedford
Pratt, Mrs. Levester -------Middleboro
Soule, Charles H. -------Elmwood
Soule, Mrs. Charles H. -------Elmwood
Sturtevant, Ira ---------Kingston
Sturtevant, Miss Irene -------Kingston
Thompson, Miss Clara ---------Westdale
Thompson, Mrs. J. T. Z. -------Westdale

Membership Reports as Gleaned from The Yearbooks of the Congregational Churches of Massachusetts 1833-1900.

YR Leader In	st.	Me	mbe	rs	A	dmi	itted		Re	mova	ls	Ba	ipt	1	Wsp	
	N	1	F	Tl	P	ro	Rec	Tr	Dth	Dsm	Rm	v A	s I			
1832	2	0	42	63	(0	1	1	1	2	0	0	0	,	75	
1833 E. Howe 11/2	15/'32 2	0	45	65		1	0	1	2	1	1				50	
1834	2	0	45	65		0	0	0							45	
1835 E Palmer (su	pply) 2	20	45	65											45	
1837	2	20	40	60											35	
1838 E.Palmer (sup	oply) 2	20	40	60				Totl				Tl			45	
1843 F.P, Howland		26	31	57	;	5	1	6	0			0	3 6		70	
1844 12/13/184	3 1	16	31	47	4	4		4	1			1	4		70	
1845 <vacant></vacant>	1	6	31	47					3			3			50	
1846	1	16	25	41	Abs		1	1	3			3			32	
1851 E. P. Kimball	1	7	30	47	1		2	2		1		1		1	70	
1853	1	16	30	46	1								1	l	90	
1854 T. Brainerd	1	17	31	48	1	1		1	1	0	0	1	1	3	85	
1855 6/27/1855	1	15	30	45	2	0	0	0	0	3	0	3	0	1	75	
1856	1	19	30	49	1	3	1	4	3	0	0	3	1	0	125	
1857	1	19	29	48	2	0	1	1	1	1	0	2	0	2	127	
1858	2	20	33	53	4	6	0	6	1	0	0	1	4	5	180	
1859	- 1	9	32	51	3	1	0	1	2	1	0	3	0	0	170	
1860	1	9	32	51	6	0	0	0	0	0	0	0	0	0	175	
1861	1	19	32	51	5	2	1	3	2	1	0	3	2	0	145	
1862	1	9	29	48	2	0	0	0	3	0	Exc	u.	0	3		Avg
1864	Benev 1	18	29	47	2	2	0	2	2	1	0		0	0		100
1865	\$100 1	18	29	47	1	1	0	1	1	0	0	1	0	0	150	100
1866 Wm Forbes		20	30	50	3	0	0	0	0	0	0	0	Õ	0	150	90
1867 3/31/'66	70	27	41	68	5	18	5	23	1	3	0	4	10	1		75
1868		29	43	72	4	5	0	5	2	0	0	2	5	1	180	100
1869		30	47	77	4	1	3	4	2	2	Õ	4	0	Ô	200	80
1870		23	48	71	4	2	0	2	1	3	0	4	2	0	174	100
1871		22	47	69	8	0	1	1	1	2	0	3	0	1	146	80
1872 <vacant></vacant>		19	47	66	4	1	1	2	0	5	0	5	1	Ô	139	60
1873 G. Wright		20	45	65	6	3	0	3	2	0	Õ	2	3	Ŏ	129	62
1874 < ?? >		20	42	62	3	0	0	0	1	2	0	3	0	Ŏ	1-/	68
1875 F. Bristol		21	45	67	5	4	1	5	2	1	Õ	3	Ŏ	0	100	70
1876 G. Jucan		21	48	67	7	4	Ô	4	0	Ô	0	0	1	1	125	70
1877 11/21/'78		23	49	72	5	2	0	2	0	0	0	0	î	_		Fam
1878 ??		3	50	73	2	ō	4	4	2	Õ	1	5	Ô	0	68	
1881 J. Wells	_	0	36	56	3	0	3	3	4	1	Ô	5	ő	0	75	65
1882 <supply></supply>		19	31	57	4	0	0	0	2	0	0	2	0	0	100	61
1889		12	32	44		0	0	0	3	2	0	5	0	0	100	61
1890 A Britton	_	12	32	44	11	2	0	2	2	0	0	0	1	0		60
1893 L Ellms		14	36	50	12	3	5	8	0	5	0	5	0	0		75
1894		13	36	40	11	3	0	3	2	2	0	4	3	0		60
2071		10	50			9	U	3		_	v		9	v		UU



Halifax Congregational Church, ca 1900 with horse sheds in the rear. Photo courtesey of Halifax Museum, Susan Basille, town Historian

APPPENDIX A:

Appendix - Moving structures

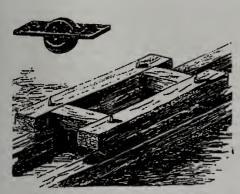


Fig. 1.—CARRIAGE FOR MOVING HOUSES.



Fig. 2.—HOUSE RAISED BY SCREWS.



Fig. 3.—THE HOUSE ON ITS TRAVELS.

-American Agriculturalist, volume 32, November 1873,

Houses were sometimes moved when the property was bought/ sold and needed to be moved. A structure could be moved with ease once loaded on the travelers to be moved.

Appendix B INCORPORATION OF THE TOWN OF HALIFAX

[1st. Sess.]

Province Laws.—1734-35.

CHAPTER 9.

AN ACT FOR ERECTING A NEW TOWN WITHIN THE COUNTY OF PLIMOUTH, BY THE NAME OF HALLIFAX.

WHEREAS the lands situate on the northerly part Preamble. of the north precinct in Plimpton, the northerly part of the east precinct in Middleborough, and the southerly part of the town of Pembrook[e], is competently filled with inhabitants, who are desirous to be set off a distinct and sep[0][e]rate town, and that they may be [be] vested with all the powers and privileges of a town,—

Be it therefore enacted by His Excellency the Governour, Council and Representatives in General Court assembled, and by the authority of the same,

[SECT. 1.] That all the lands lying on the northerly part of the north precinct in Plimpton, the northerly part of the east precinct in Middleborough, and the southerly part of the town of Pembrook[e], as hereafter bounded and described, be and hereby is set off and constituted a sep[a][e]rate township by the name of Hallifax.

[SECT. 2.] The bounds of the said township granted by to be as followeth; viz., beginning at a white-oak tree marked on four sides, standing on the bank of Bridgewater River, being the northwest corner bounds of a lot of land formerly belonging to Mr. Standish; thence the bounds in Middleborough, extending north, seventy-nine degrees east, seventy-four rods, to a red oak, marked on four Standish's land; thence south, sides, which is the north-east corner of said sixteen degrees east, about one hundred and Bounds of ten rods, to a maple standing near Standish's house; thence north, the town twenty-two degrees east, two hundred and fifty rods, to a white oak marked on four sides; thence north, ten degrees east, one hundred and sixty-one rods, to a white oak, formerly marked, on the southerly side of Bridgwater road; thence north, twelve degrees east, one hundred and one rod, to a stake standing in Bridgwater line, on the south side of Seatucket Brook, so called, it being a corner bounds between the town of P[l]impton and Pembrook; thence the bounds in Pembrook, extending north, twenty degrees east, by a range of marked trees in Bridgle|water line, seven hundred and ninety-one rods, to a small ash tree, formerly marked "69, 70," standing in a narrow swamp, being the northwest corner bound of the sixty-ninth lot[t] in the Major's purchase; thence south, sixty-seven degrees and an half east, one hundred sixty-nine pole, to a white oak tree, marked "69, 70," standing in the cedar swamp range; thence south, about twentythree degrees east, thro[ugh] the cedar swamp, about five hundred and twelve rods, to the mouth of Monponset Pond; from thence east, half a degree northerly, about six hundred seventy-one rods, to a white oak tree marked on four sides, standing by a corner of Jones's-River Pond, a little to the northward of a run of water; thence bounded by said pond until[l] it meets with a line extending from a large split rock in Turky Swamp, a little to the southward of the bridge, north, thirty degrees east, unto the said pond; thence extending in Plimpton, south, thirty degrees west, about four hundred and fifty rods, unto the aforesaid rock in Turky Swamp; from thence south, sixty-three degrees and an half west, three hundred ninety-four rod, to Adam's Rocks, so called, standing on the west side of a highway that leads from Mr. John Waterman's to Plimpton meeting-house; thence south, fifty-six degrees west, five hundred and ten rods, to Middleborough town line, forty rods southeastward from Mr. Ebenezer Fuller's house; thence in said town line, south, thirty-three degrees and a quarter east, fifty rod[s]; from thence through Middleborough, extending south, fifty degrees west, two hundred rod; from thence north, fifty degrees and a half west, fifty rod, to a small swamp-birch standing on the west side of Raven Brook; and thence still north, fifty degrees and an half west, three hundred eighty-three rods, to [the] [a] brook at the upper corner of Ebenezer Cobb's land, and still on the same point or range, about two hundred and ninety rods, to Bridgwater River, below the mouth of Winnatuscet River; and from thence by said Bridgwater River, to the bounds first mentioned.

[SECT. 3.] And that the inhabitants of the said land before bounded and described, be and hereby are vested with the powers, priviledges and immunities that the inhabitants of any of the towns within this province are or ought by law to be vested with.

Provided

[SECT. 4.] The inhabitants of the said town of Hallifax, do within the space of two years from the publication of this act, settle a learned, orthodox minister, and provide for his honourable support among them; and likewise provide a schoolmaster to instruct their youth in freading and writing: only it is to be understood that the land of Doctor Polycarpus Loring, adjoining to his dwelling-house, and the lands, lying on the south-easterly side of the line, that the north precinct voted to the petitioners the 3rd [off] June, 1734, belong to Mess[rs]. Ebenezer Standish, Zechariah Standish, Zechariah Soul, JabezNewland, Ignatius Loring, Samuel Bryant, Joseph P[h]enn[e]y, Nathaniel Bryant, John Battles, and their families, dwelling within the bounds of the said township, shall still be and remain to the aforesaid town of Plympton.

Provided.

[SECT. 5.] Nothing in this act shall be construed or understood to excuse any of the inhabitants of the towns of Plimpton, Middleborough and Pembrook, petitioners respectively, from paying their proportionable parts to all former taxes, and also the province tax that shall be laid on the said towns for the current year. [Passed July 4; published July 6.]

⁷⁶⁴ Yesterday and Today, 250th Anniversary Book, p. 5

APPENDIX C

1734- Confession of Faith and Church Covenant First—The Confession of Faith "

- 1st—We do believe with our Hearts and Confess with our mouths— That the Holy Scriptures contained in the Old and New Testament are the Word of God, and are given by inspiration of God, to be the rule of faith and life.
- 2nd—That there is but one only living and true God, and that in the unity of God Head there be three persons of one substance, power, and eternity, God the Father, God the Son, and God the Holy Ghost.
- 3rd—That this one God, Father, Son and Holy Ghost made the whole world and all things, therein^ in the space of six days, very good.
- 4th-That God made man after His own image, in knowledge, righteousness, and true holiness.
- 5th—That our first parents being seduced by the subtlety of
 Satan, eating the forbidden fruit, sinned against God, and fell from the estate
 wherein they were created, and that all mankind descending from them by
 ordinary generation sinned In and fell with them in the first transgression, and so
 were brought into a state of sin and misery, losing communion with God, and
 falling under His wrath and curse*
- 6th—That God in His eternal purpose chose and ordained the Lord Jesus, His only begotten Son, to be the one and only mediator between God and man, the Prophet, Priest and King, the Head and Savior of His Church.
- 7th—That Jesus Christ, the Second Person in the Trinity is very and eternal God, of one substance and equal with the Father, and that, when the fullness of time was come, the Son of God, the Second Person in the Trinity, took upon Him man's nature, being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance; so that the God Head * and manhood were joined together in one Person, which Person is very God and very man, yet one Christ, the only mediator between God and man.
- 8th—The Lord Jesus Christ by His perfect obedience and sacrifice of Himself upon the Cross, hath fully satisfied the Justice of His Father, and purchased, not only reconciliation with God, but an everlasting inheritance in the Kingdom of Heaven for all those whom the Father hath given to Him.
- 9th-That the elect of God are made partakers of the redemption purchased by Christ, by the effective application of it to their souls by His word and spirit.
- 10th-Justification is an act of God's free Grace unto sinners, in which He pardoneth all their sins, accepteth and accounteth their persons righteous in His sight, not for anything wrought in them or done by them, but only for the perfect obedience and full satisfaction of Christ imputed to them and received by Eath alone.

- 1lth-Sanctification is a work of God's Grace whereby the elect are renewed in the whole man after the image of God, and are enabled more and more to die unto sin and live unto righteousness.
- 12th-That whosoever God hath accepted in Jesus Christ, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of Grace, but shall certainly persevere to the end and be eternally saved.'
- 13th-That the -Grace of faith whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word, by which also and by the administration of sacraments And prayer, it is increased and strengthened.
- 14th-That the visible church under the Gospel is not confined to one nation, as it was under the Law, but consists of all those throughout the world that profess the true religion, according to the Gospel order, and their children and is the Kingdom of our Lord Jesus Christ, the House and Family of God; and that unto this church Christ hath given the ministry, graces and ordinances of God for the gathering and perfecting of saints to the end of the world; and doth by his own presence and spirit, according to his promise, make them effectual thereunto.
- 15th--That Prayer, Singing of Psalms, Reading of the Scriptures, the Sound Preaching and Conscionable Hearing the Word, as also the due administration and worthy receiving of the sacraments Instituted by Christ, namely Baptism and the Lord's Supper are all parts of the ordinary religious worship of God, besides solemn fastings and thanksgivings upon special occasions, which are in their several times and seasons to be used in a holy and religious manner.
- 16th—That the Lord Jesus who Is the alone Head of His Church hath appointed officers in His house for the regular carrying on of the affairs of His kingdom, and that each particular Church hath power from Christ regularly to administer. censures to offending members and to carry on the affairs of His visible kingdom according to His word.
- 17th—That the bodies of men after death turn to dust and see corruption; but their souls which neither die nor sleep, having an Immortal substance, immediately return to God who gave them; the souls of the righteous, being then made perfect in holiness are received Into Heaven, and the souls of the wicked are cast into Hell.
- 18th-That the bodies of the just and unjust shall be raised at the last Day.
- 19th—That God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, in which day all persons that have lived upon earth shall appear before, the judgment seat of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body whether it be good or evil.

Second—The Church Covenant

For a smuch as it hath pleased God, Who hath commanded us to pray daily, that His kingdom may come and be advanced, and hath given direction In His Holy Word and manifold encouragements to His poor servants to seek and set forward His worship and the concernments of His glory: We do therefore personally present ourselves this day in the holy presence of God, to transact with Him this great affair of His kingdom and Glory, and of our own salvation; and humbling ourselves before the Lord for all our sins and the sins of ours, earnestly praying for pardoning mercy and reconciliation with God through the blood of our Lord Jesus and for the gracious presence and assistance of His Holy Spirit, under a deep 'sense of our own weakness and unworthiness and with an humble confidence of His favourable acceptation, each of us for our selves and all of us jointly together, enter into a holy Covenant with God and one with another—that is to say--We do according to the terms and tenor of the everlasting Covenant. First, give up ourselves- and our offspring unto the Lord God, Father, Son and Holy Ghost, as the one only true and living God, all sufficient and our God in Covenant, and unto our Lord Jesus Christ, our only Saviour, our Prophet, Priest and King, the only mediator of the Covenant of Grace- Promising and Covenanting, through the help of His Grace, to cleave to God and to our Lord Jesus by faith in a way of Gospel obedience, with full purpose of heart, as His Covenant people forever. And do also by this act of Consideration give up ourselves one unto another in the Lord, according to the will of God, promising and engaging to cleave and walk together in holy union and communion as members of the same mystical body and as an instituted Church of Christ, rightly instituted and established in the Love, Faith and order of the Gospel. Further obliging ourselves by this our holy Covenant to help and maintain the holy word and worship of God committed to us, and endeavour faithfully to transmit it to our posterity; to cleave unto and uphold the true Gospel ministry, as it is established by Jesus Christ in His Church, to have it in due honour and esteem foi* the work's sake; to subject ourselves fully and sincerely unto the ministerial exercise of the

power of Christ in the dispensation of the word, the administration of the sacraments; the Lord^fs supper to members in full Communion and without offense; Baptism to visible Church members and their infant seed, as also for the due application of the holy discipline with Love, Care and Faithfulness; watching one over another and over all the children of the Covenant growing up with us; and all in obedience to the blessed rule and government of our Lord Jesus Christ the alone head of His Church. And withal we further engage ourselves to walk orderly in a way of fellowship and communion witji all neighbour Churches, according to the rules of the Gospel that the name of our Lord Jesus may be one throughout all the Churches to the Glory of God the Father.

This our holy Church Covenant, we do in most solemn manner take upon our souls in all the parts of it with full purpose of heart as the Lord shall help us and according to the measure of Grace received, we will walk before and with God fully, steadfastly and constantly in the discharge of all Covenant duties each to other. And the Lord keep this forever in the thoughts and imaginations of the hearts of us His poor servants to establish our hearts unto Him—and the good Lord pardon every one of us that prepareth his heart to seek the Lord God of his fathers—Amen.

Appendix- Church Covenant Communicon-Francis

HANSON-1727

God whose name alone is and only mediator of the and our offspring to that cleave unto God and our and King over our Souls Saviour, Prophet, Priest We do give up ourselves one only true and living aith in a way of Gospel promising (by the help forever, and we do also and Holy Spirit, as the Lord, according to the obedience as becometh Jehovah, Father, Son give up ourselves one ord Jesus Christ by and assistance of His the Covenant People promising (the Lord olessed Lord, Jesus unto another in the Covenant of Grace spirit and grace) to God, and unto our Christ, as our only will of God, freely covenanting and

helping of us) to walk

HALIFAX-1734

may come and be advanced, and hath given direction In His Holy servants to seek and set forward do therefore personally present God, Who hath commanded us to pray daily, that His kingdom concernments of His glory: We of His kingdom and Glory, before the Lord for all our with Him this great affair and of our own salvation; ourselves this day in the holy presence of God, to transact Forasmuch as it hath pleased hrough the blood of our encouragements to His poor and humbling ourselves sins and the sins of ours, reconciliation with God ord Jesus and for the gracious presence and assistance of His Holy pardoning mercy and earnestly praying for His worship and the Word and manifold

Middleberry- 1669

"Forasmuch as it hath pleased God, who hath commanded us to pray daily that his kingdom may come, and hath given direction in his advanced, and hath given direction in his poor servants to seek and set forward his poor servants to his glory; we do, therefore, personally presence of his glory; we do, therefore, personally presence of his glory; we do, therefore, personally presence of his flory; and presence of God, to transact with Him this great affair of His kingdom and glory, and of our own salvation, and humbling ourselves help ours, earnestly praying God through the blood our sins and the sins of our own spirit, under a deep seinse of our own weakness, and with an humble confidence in humble confidence in his for ourselves and all of us for ourselves and all of us for ourselves and all of us holy spirit, under a sech of us for ourselves and all of us for ourselves and all of us holy spirit, under a sech of us for ourselves and all of us for ourselves and all of us holy spirit, under a deep were into a holy spirit, under a deep sense of our and a deep sense of

PLYMPTON- 1698

orward his worship and the Commanded us to pray that encouragements to his poor given directions in his holy for all our sins and the sins great affair of his kingdom and be advanced and hath salvation. And humbling ourselves before the Lord of ours earnestly praying ourselves this day in the or pardoning mercy and ransact with him in this nis Kingdom may come oly presence of God to servants to seek and set glory. We do therefore econciliation with God Commandments of his and glory and our own pleased God who hath Forasmuch as it hath word and manifold personally present hrough the blood

Hanson

the covenant growing up the true Gospel ministry nave it in due honor and nystical body and as an according to our ability, God to our posterity; to Christ in his Church, to Gospel; and further we cleave unto and uphold brotherly love to watch with us, and faithfully, do oblige ourselves (by over all the children of established in the true ogether in holy union faith and order of the the help of Christ) in nembers of the same over one another and as it is established by vord and worship of o transmit the holy nstituted church of and communion as ourselves fully and sincerely unto the esteem, to subject constituted and Christ rightly

to say -- We do according to everlasting Covenant. First, and living God, all sufficient Spirit, under a deep ^sense God, Father, Son and Holy the terms and tenor of the one with another—that is Shost, as the one only true and our God in Covenant, King, the only mediator of inworthiness and with an ogether, enter into a holy give up ourselves- and our numble confidence of His of our own weakness and and unto our Lord Jesus Christ, our only Saviour, Covenant with God and avourable acceptation, each of us for our selves offspring unto the Lord our Prophet, Priest and he Covenant of Graceand all of us jointly Promising and

covenant with God and one with one another; that is to say. We do according to the terms and tenor of the first give up ourselves and our offspring unto the Lord God, Father, Son, and Holy Ghost, as the one only true and living. God; and look our Lord Jesus Christ our Covenant; and unto our Lord Jesus Christ our Prophet, Priest, and Ring; the only mediator of the covenant of grace, promising and covenanting through the help of His grace to cleave to God and to our Lord Jesus by faith in a way of Gospel obedience with full purpose of heart as his covenant forever.
"Arid we do also by this act of confederation give up people nstituted and everlasting covenant

Plympton

sense of our own weakness, help of his grace to leave to nis holy spirit under s deep one for ourselves and all as ourselves and our offspring only true and living God all presence and assistance of avorable acceptation each Son and Holy Ghost as the God and one with another. according to the terms and Covenant and to our Lord numble confidence of his into a holy covenant with Mediator of the Covenant one jointly together enter o the Lord God. Father sufficient and our God in Savior and Prophet Priest unworthiness and with a covenanting through the of our Lord Jesus Christ of Grace promising and tenor of the everlasting Covenant first give up and King and the only That is to say We do esus Christ our only and for his glorious

Hanson

according to the order of censures and whatsoever Churches to the glory of government of Christ in according to the rules of communion with all our God the Father. AMEN. name of our Lord Jesus HN- attend to the seals, nis church, and duly to ordinances Christ hath the Gospel and withal commanded to be obwe do further engage served by his People the Gospel, that the neighbor Churches orderly in a way of Christ may be one throughout all the ourselves to walk fellowship and

posterity, to cleave unto and uphold the true gospel ministry as it is established by Jesus Christ in his church, to have it in due honor and esteem for the work's sake; to subject ourselves fully and sincerely unto the Baptism to visible church members and their infant seed, as also for the due application of the holy discipline, with love, care, and faithfulness: watching one over another and over the children of the sincerely unto the ministerial exercise of the power of Christ in the dispensation of the Gospel; further obliging ourselves by this our holy covenant to keep and maintain the hely word and worship of God covenant growing up with us, and all in obedience to the blessed rule and government of our Lord Jesus established in the true aith and order of the committed to I us and endeavor faithfully to transmit it to our Supper—to members in full communion and without offence, and administration of the sacraments—the Lord n the Lord, according to the engaging to cleave and walk communion as members of the same mystical body and Christ, rightly instituted and naintain the holy word and ourselves one unto another nelp of His Grace, to cleave Gospel obedience, with full will of God, promising and ogether in holy union and as an instituted Church of Covenanting, through the Covenant people forever. And do also by this act of Gospel. Further obliging ourselves by this our holy lesus by faith in a way of ourpose of heart, as His to God and to our Lord stablished in the Love, Consideration give up aith and order of the Covenant to help and worship of God

Plympton

naintain the holy word and in the Lord according to the Body and instituted Church our posterity to cleave unto Bospel obedience with full worship of God committed Christ by faith in a way of ourselves one unto another and uphold the true Gospel will of God promising and of Christ rightly instituted and established in the true esus Christ in his Church covenant people. And do ourselves by this our holy faithfully to transmit it to union and communion as 30d and our Lord Jesus members of the mystical Gospel further obliging unto us and to endeavor ministry established by engaging to cleave and walk together in a holy Confederation Give up ourpose of heart as his Covenant to keep and faith and order of the also by this act of

Halifax

Church members and their and Faithfulness; watching ransmit it to our posterity; he true Gospel ministry, as esteem foi* the work's sake; discipline with Love, Care due application of the holy o cleave unto and uphold Communion and without offense; Baptism to visible nfant seed, as also for the supper to members in full nave it in due honour and ministerial exercise of the dispensation of the word, he administration of the Christ in His Church, to to subject ourselves fully t is established by Jesus sacraments; the Lord's endeavour faithfully to power of Christ in the and sincerely unto the committed to us, and

manner, take upon our souls in all the parts of it, with full purpose of heart as the Lord shall help us, and according to the measure of grace

measure of grace received, we will walk before and with God fully, steadfastly, and constantly in the

o other; and the Cord keep us forever in the thoughts and magination of the

discharge of covenant duties

nearts of us his

Middleberry

engage ourselves to walk orderly in the way of fellowship and

according to the rules of the gospel, that the name of our Lord

Jesus may be throughout all

churches

churches to the glory of God the Father. "This our holy church covenant we

do, in most solemn

the alone head church; and

further

Plympton

offense; Baptism to visible we further engage ourselves esteem for the works' sake o walk orderly in a way of to have it in due Honor and esus Christ the alone Lord of the Church. And withal Church members and their Covenant growing up with discipline with Love Care as and all in obedience to ministerial exercise of the one over another and over and faithfulness watching nfant seed as also for the and administration of the o submit ourselves fully Communion and without dispensation of the word government of our Lord Sacraments the Lord's Supper to those in full ower of Christ in the all the children of the Communion with all and sincerely to the he blessed rule and due application of Fellowship and

Lord God Middleberry

of his fathers. Amen."

one over another and over

all the children of the

Pllpmpton

Gospel that the Name of the purpose of heart as the Lord according to the rule of the shall help us and accord to steadfastly and constantly Our holy Covenant we do imaginations of the hearts Lord Jesus Christ may be take upon ourselves in all Churches to the Glory of Lord help this forever in Covenant Duties and the received We will walk in most solemn manner Neighboring Churches one throughout all the the parts of it with full in the discharge of all the measure of grace before God fully an the thoughts and God the Father.

we further engage ourselves

to walk orderly in a way of fellowship and communion

Churches, according to the rules of the Gospel that the

witji all neighbour

may be one throughout all the Churches to the Glory

name of our Lord Jesus

solemn manner take upon

our souls in all the

Covenant, we do in most

This our holy Church

of God the Father.

Jesus Christ the alone head

government of our Lord

the blessed rule and

of His Church. And withal

Covenant growing up with

us; and all in obedience to

Halifax

imaginations of the hearts of help us and according to the the Lord God of his fatherspardon every one of us that parts of it with full purpose measure of Grace received, prepareth his heart to seek with God fully, steadfastly the Lord keep this forever discharge of all Covenant of heart as the Lord shall duties each to other. And Him-and the good Lord establish our hearts unto we will walk before and us His poor servants to and constantly in the in the thoughts and

Plympton

of us his poor servants to establish our hearts unto him and the Good Lord pardon every one of us that prepareth his heart to reach the Lord God pf his fathers.

APPENDIX E-DISCIPLINARY ACTIONS:1738-1900.

Year OUTC		Accused	Circumstance Accusor					
1738	8/27	Curtis, Hannah	Confession of Unchastity					
accepted								
1740		Drew, John T	heft of wood in 1734 John Fuller					
-removed from Communion								
1741		Bozworth, Patience -	Drunkenness (Confessed)					
-forgi	ven	•	,					
1741		May, Anne	Fornication (Confessed)					
forgiven								
_	11/29	Curtis, David)					
forgiven								
		Sturtevant, Caleb	Unchastity as a youth					
forgiv	en en	_						
		Sturtevant, Isaac -	Profanity & Drunkenness					
	forgiven	,	,					
1741	12/13	Sturtevant, Patience	- Unchastity (Confession)					
	forgiven	,	,					
1742	_	Surtevant, Mary -	Unchaststy (Confession)					
	forgiven		, in the second of the second					
1742		Standish, Ebenezer,	Jr Excessive drinking					
	forgiven		, and the second					
1742	_	Sturtevant, Francis	Unchastity					
	forgiven	ŕ	·					
1742	0	Bosworth, wife of Da	vid - intemperate drinking					
forgiven "but not again"								
	0	May. Israel	intemperate drinking					
	forgiven	2.203.						
1743	_	May, Israel	intemperate drinking					
1, 10		- suspended for a time						
1744	0	Hayward, Elizabeth	Unchaststy (and pregnant)					
	forgiven							
			lying about the above					
		Holmes, Ephriam	Unchastity					
	forgiven		,					
	9							

Leach, Lydia Falsehoods & defamation -R. Clarke

forgiven					
	John Leach				
	May, Israel	Drunkenness			
make nuh	lic admission	Diumenness			
1746 7/12	Leach, Stephen	lying about his wife being loose			
	(restored 5/11)	ijing about his wife being loose			
1747 7/12	Cushman, Abner	Fornication			
(confession) forgi		}			
, ,	Cushman, Mary				
	, ,				
1747 7/20	Simmons, Job	first blow-fight, lying, Jas Bryant			
- forgiven		, , , , , , , , , , , , , , , , , , ,			
		defamation of his wife			
1747 11/11	Bradford, Lydia	unchastity before marriage			
forgiven					
1748 3/29	Simmons, Job	lying, arson of the Cedar Swamp			
no action n					
1749 5/21	May, Sarah	fornication, Lying			
forgiven					
1749 10/22	King, Anne	withdrawl from worship			
forgiven					
1749 10/29	Thayer, Abagail	loose and vain conversation			
forgiven					
1750 5/10 Sturtevant, Josiah fighting with Wood Josh. Wood					
- Censured, forg					
	Sturtevant, Jame				
- (Bosworth, Nehen	niah not stopping the fight			
no action n	no action noted				
	Bryant, James	rumoring to church about the fight.			
1752 6/28	Chipman, Anne	Unchastity (confession)			
forgiven	* /	, (,			
1755 5/11	Stetson, Elizabetl	h Unchastity (confession)			
forgiven		,			
1759 4/10	Palmer. Samuel	absent from church, 2			
years, profanity	??				
1762 10/28	Drew, Abigail	absent from church			
	??				

1746 1/26

1764	10/28	Palmer, Samuel	intemperance (Confession)				
1/04	forgiven	i aimer, Samuer	intemperance (Confession)				
1765		Sturtevant, Josiah Ripley, Jonathan Inglee, Moses Tilson, John					
		Tinkham, Noah	absent from church				
		Tinkham, Nathan Fuller, Samual Drew, Thomas Wife of Drew					
1765	3/28	Sturtevant, Josiah	Jr. request to have 1765				
vote i	vote reconsidered refused by church						
1766	2/15	Palmer, Samuel-cur	sing the Council that sat in Halifax				
	forgiven						
1781	8/23	Allen, Micah	stealing hay fm Ernest Sears, lying steal'g leather fr. P Ripley& lying stealing money from W.Waterman				
no ac	tion noted						
			stealing biscuits from Judah Wood stealing firewood fm Benj. Carter stealing rye & grain fm Z. Cushman of Middleboro.				
1823	7/25	Thomson, ?? aba	andoning - wife/ children (W. MA.)				
	excommunicated						
1851	8/9 forgiven	Sturtevant, Staffor	d did not support the ministry				
1860	11/5 ???	Morse, Levi diff	culty between him and the church				
1878	5/28	Crooker, Sally	"certain charges"				
<pre><special called"-="" ch.="" meeting="" pre="" suspended<=""></special></pre>							

APPENDIX F - <u>PASTORAL LEADERSHIP</u>~ 1733 - 1904: Biography and Roll. (with some Interim/Supply Pastors of Note) Additional list of pastoral leaders to the present are added afterwards

1>John Cotton –1st Pastorate in Halifax: (10/1/1734-12/24/1755)

Rev. John Cotton was a part of a long line of dynamic clergymen from this part of New England and the Old Country. ⁷⁶⁵ His great Grandfather was Rev. Seaborn Cotton, ⁷⁶⁶ whose eldest Son was John Cotton, a Harvard Graduate in 1678 and a "fellow" of the college was living there when his father died, and he returned to Hampton, MA, and supplied the pulpit to 1688 and on May 21, he was asked to be ordained to minister there. He was married August 17, 1686, and continued to 1690. ⁷⁶⁷ John Cotton, Sr, was a pastor in Plymouth at the time of the investigation in 1696 to ordain Isaac Cushman in Plymouth's West Parish (i.e. Plympton) and his dissention cost him his position in Plymouth in 1697. ⁷⁶⁸ (There is also the opinion he was dismissed due to extra "Familliarity" with some of the children and women of the church in Plymouth.) One child was Josiah Cotton born in 1679 and lived to

msgr&u=freepages.genealogy.rootsweb.com/%7Eelessar5/pafn340.htm&w=%22rev+john+cotton% 22+halifax&d=BgbTn0VuN0Mc&icp=1&.intl=us

⁷⁶⁵ St. Botolph's Church is of especial interest to the descendants of HENRY AND OLIVE (WELBY) FARWELL, for it was in this stately old edifice that they were married. Also is it worthy of note that their marriage, which was solemnized April 16, 1629, took place while the Rev. John Cotton was still vicar of the parish, the Rev. Cotton who also came to America and was a forceful religious leader in early days in New England. http://216.109.125.130/search/cache?p=%22Rev.++John++Cotton%22%2CHalifax&prssweb=Search&ei=UTF-8&fr=slv1-

 $^{^{766}}$ born while on route by ship to New England and thus his first name $\, \bullet \,$

http://www.hampton.lib.nh.us/hampton/history/dow/chap20/dow20_1.htm
The Pastor of the Plymouth Church, Mr. Cotton, opposed Mr. Cushman coming to Plympton, but many of the church members approved. This led to a controversy in the Plymouth Church, and it was deemed advisable that Mr. Cotton should ask a dismission and the Church grant it..... Mr. Cotton accordingly resigned his pastorate in 1697." 250 Years of Building Christ's Kingdom: 1698-1948, by the First Congregational Church of Plympton—(250th Anniversary of Plympton, Plympton, MA, 1948.) page 8. <Copy found in the Plympton Historical Society>

1756. He married Hannah Sturtevant before mid-1711 likely in Plymouth. 769 John Cotton was born in April, 1712, in Plymouth, MA, was likely tutored by his father and then attended Harvard to be graduated in 1730 with an A.B. and an A.M. degrees. In the midst of a family of movers and shakers, John seems to be more interested in the local church ministry. Compared to his sister at 19 years old he was far more laid back and psychocentric. 770 The Halifax Church and Community had been turned down by Rev. Ephraim Keith 771. It was

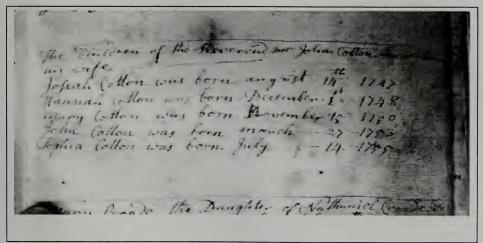
http://www.newenglandancestors.org/education/articles/NEXUS/_almost_mayflower_descendants in the carolinas 659 90803.asp

⁷⁶⁹ http://kinnexions.com/reunion/clergy/wc01/wc01_395.htm A genealogical tree., also printed in New England Historic and Genaeological Register , Volume 1, 1845, "Genealogical Chart of Rev. John Cotton", page 165.

⁷⁷⁰ Margaret (Cotton) Sawyer, b. Plymouth, Mass. 23 January 1730, was the daughter of Rev. Josiah Cotton (1680-1756), Register of Deeds for Plymouth Colony [3], and his wife Hannah Sturtevant (1687-1756), the daughter of John Sturtevant (b. 1658) and his wife Hannah (Winslow) Crowe (1644-1684). Margaret marred Thomas Sawyer at Plymouth 14 September 1749. One can only imagine what kind of nerve it took for a minister's daughter to take up with a Southern sea-trader, leave what she probably considered to be "civilization," and embark upon a journey to a part of the world that for most New Englanders only dimly existed. In his will [5] Rev. Cotton added a codicil, date 14 March 1750, which touchingly bespeaks the distance that Margaret would put between herself and her family. "Inasmuch as my Daughter Margarett is gon to No. Carolina, where I suppose she may be well Provided for as to Temporall Enjoyments, I do upon a full consideration of that affair from first to last, utterly retract, Revoke and Disanull That part of my aforewritten Will wherein I have made her an Equall Legatee with her Sisters and do allow her what she had had; and if She come again to thi[s] Country a Living or dwelling in my House if she see cause, and Twenty shillings in money and her part of the Books in full of what She is to receive of my Estate; and my said will in every thing else to stand good....Only if she hath any Children at my decease I give to them (or it) Sixty pounds Old Tenour."

He was a resident of Middleboro at the time. He was the seventh child of Joseph Keith and Elizabeth Forbes of Bridgewater, MA, and he married Sarah Washburn and they eventually were buried in South Street Graveyard in Bridgewater. (He-1781, she 1791) Genealogical Charts at - http://www.ponyexpress.net/~jkirby/WC06/WC06_404.htm. I suspect some of the members that transferred from Middleboro knew Mr. Keith and suggested him as a pastor. His Grandfather or Uncle, James Keith, was the first minister in Bridgewater, arriving from Aberdeen, Scotland and was minister there during King Phillips War. This is the same Keith who pleaded successfully for the lives of King Phillip's wife and 9 year old son before the Plymouth court. King

then that they turned to Cotton residing at Plymouth. I suspect he had preached in the proto church building or in homes before this time. On July 21, 1735, following a town meeting, the decision to call John Cotton was carried forth and he responded warmly to the overtures and was ordained and installed on October 1, 1735. Totton not only revised the Catechism for instructing youth but wrote a number of other books. Around 1755, Rev. Cotton's Health (esp. his voice) began to fail and he concluded in Halifax on December 24, 1755 and soon returned to Plymouth. He did supply for a short time in Plymouth at the Plymouth Church. The was also called once in Plymouth in 1765 to assist in a disciplinary ecclesiastical Council. He Refused. He died in Plymouth December 4, 1789.



Halifax Town Records, Book One, page 337.

<u>Phillips War: The history and Legacy of America's Forgotten Conflict</u> by Crie B. Schultz and Mildred J. Torgas (Countryman Press, Woodstock, VT, 1999) page 126-8.

772 Various Church Records resonate the date with Halifax's ordination of Rev Cotton.

See Plymouth Church Records, Volume 1, Part V, page 292.

Narrative of the Transactions at Middleborough, in the County of Plymouth in settling a Minister" By John Cotton, M.A. "pastor of the church in Halifax". From the newspaper *The Boston Weekly News Letter*, Issue 2301, page 2 (Boston, MA, Newspaper) dated May 22, 1746.

This was from the Plymouth Church Records dated 5/23/1757. Notably the handwriting on the manuscript from this point on was that of Rev. Cotton's. Plymouth

Church Records (1620-1859) Volume 1, Part V, pages 305-6.

2> Rev William Patten (2/2/1757 - 9/6/1766)

Born on 11 MAR 1738, Billerica, MA, Married to Ruth Wheelock on June 9, 1758 (Halifax I suspect), ordained in Halifax on 2/2/1757, and the couple had 8 children. Patten was a brilliant man. In 1752, Rev. William Patten earned his A.B. degree from Harvard with further studies at Harvard to 1754. He was one of the youngest to be admitted there, age 12. In 1759 he was awarded an honorary degree (A.M) from Yale. At the age of 19, he was installed as pastor at Halifax, MA. The notice of call came from a church meeting on 1/6/1757. He is noted as assisting the Plymouth church in sharing the Lord's Supper on April 9, 1758, while Rev. Cotton was absent. The resigned on September 6, 1766, due to health, and began in Second Church of Hartford, CT when in 1773 he was dismissed there. While In Halifax he delivered "Discourse on the day of Thanksgiving for the Repeal of the Stamp Act-1766".

3> Rev. Ephraim Briggs (4/29/1767 - 12/22/1799) He was born in Norton, Mass on April, 19, 1736, the son of Richard Briggs (3rd). He was a graduate from Harvard in 1764. He married Rebecca Waterman, daughter of Deacon Robert Waterman on April 5, 1768 and had eight sons and four daughters: (five were college graduated and became ministers, and included a physician, and Member of the Mass. Senate and chemist). They were Ephraim (3/3/1769 – 4/22/1816), William

⁷⁷⁵ "The Hatch And Brood of Time, Five Phelps Families in the Atlantic World, 1720-1780", by Peter Haring Judd, 1999, Newbury Street Press, Boston, MA. ⁷⁷⁶ Church Records, Book 1, page 128. The vote was unanimous and the response

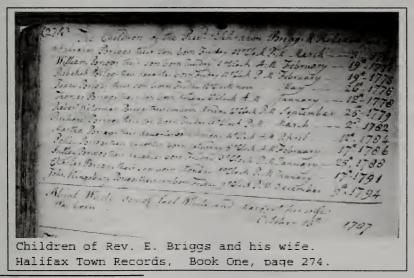
⁷⁷⁶ Church Records, Book 1, page 128. The vote was unanimous and the response immediate. Some churches could not attend the 2/2/1757 installation due to severe weather.

⁷⁷⁷ Plymouth Church Records, Volume 1, Part V, page 311.

http://www.wheelockgenealogy.com/ged/ralphdsc/d0006/g0000069.html. His final years must have been hard. It is evidential his "natural disorder" was alcoholism and this followed him banefully from Halifax to his death. There is one reference of him involved at the First Congregational Church of New London, CT, as an interim, likely ca 1773, and then his wife took him to his parents' home in Roxbury dying on January 16, 1774. "Patten Genealogy", Thomas W. Baldwin, Boston, 1908), Edwin Pond Parker, "History of the Second Church in Hartford", Hartford, 1892. and http://www.wheelockgenealogy.com/ged/ralphdsc/d0006/g0000069.html

Original manuscript in the Congregational Library, Boston, MA, contained within Samuel Mather's "The Fall of the Mighty Lamented Removed": A Collection of Various Sermons: 1767-1773. <Digitized copy in Halifax Church Archives>

(2/11/1771 – 826/1848), Rebecca (2/19/1773 – 1/16/1864), Isaac (5/26/1775 – 2/22/1862), Thomas (1/12/1778-1799), Robert Waterman (9/25/1779 – 4/18/1786), Richard (3/2/1782 (7/5/1837) , Martha (4/12/1784 – 5/31/1844), Polly (2/17/1784 – 5/15/1787), Sarah (1/25/1788 – 9/5/1857), Charles (1/17/1791 – 12/18/1873), John Kingsbury (12/9/1794 – 12/26/1843). On February 2, 1767, it was decided to extend Rev. Briggs a call to settle as pastor and was voted to be installed on April 8. The was also noted he was coming from Norton, MA, and this service of installation happened on April 29, 1767. A note has him and serving a church in Chatham but no specifics. Briggs educated his own children a well as that of his deceased brother Richard Briggs. See 1790 Census Thomas and Robert Waterman Briggs, giving rise to the thought that it may have been due to an illness in the household or the weather.



⁷⁸⁰ New England Historical and Genealogical Register, Volume 126, January, 1972, "Sons of John Briggs of Taunton, Massachusetts, pages 39-41.

⁷⁸¹ CR- Book 1, page 137 ff.

⁷⁸² Noted in the Plymouth Church Records, Volume 1, Part V, page 329.

 $^{^{783}}$ <u>First Census of the US</u>; 1790, "Massachusetts" Briggs "Rev. Ephraim- "Free White males 18y +" = 3, Free while males under 18 Y = 3, Free white Females = 4"., page 169.

⁷⁸⁴ His simple obituary does not mention a cause of death. *The Independent Gazetteer* (Worchester, MA, Newspaper) Volume 1, Issue 4, page 3, dated January 28, 1800.

4> Rev. Abel Richmond (10/8/1800 - 5/1/1832)

He was born in 1770 and grew up likely in Taunton where his mother and father lived. Parents Bathesheba??? of Taunton & Abel Richmond 785 were married on Sept. 19, 1765. Rev. Richmond was a graduate of Brown University in 1797 and was ordained in Halifax on October 8, 1800. He married Ruth Sturtevant and they had 2 children: Abel (11/26/1810-7/19/1886) and Ruth (4/19/1808 - 3/23/1886). 786 His 32 year pastorate is marked with high energy and hard work. He died April 18, 1843. 787 A recorded grievance dated 9/26/1833 notes a group of members bringing grievance against the membership for their actions against Rev. Richmond "injured his Christian and ministerial character"." (So much so that Rev. Richmond "cannot speak to certain members nor meet with any of us at God's House")⁷⁸⁸ This grievance would plague the church for the next year and more in a series of meetings. 789 Some 58 members had been attending or joining other church bodies. 790 This was the period of the controversy with Unitarianism and some dissatisfied members withdrew to form the Trunk Meetinghouse in South Halifax. Also the Universalist Church was formed similarly in 1825 in Halifax with 23 aggrieved Cong. folk, as was an independent "Congregational" church in 1834. In 1832 in the Parish Society notes there was a beginning of some dissatisfaction due to money and the infirmity of his health. (CR: Book 4- Page 25-29). In 1834 as a group of 12 aggrieved members initially split to form a new church (1834) they had Rev. Richmond as their pastor. In (4/30) 1832,

http://216.109.125.130/search/cache?p=Rev.%22+Abel+Richmond%22%2C+Halifax%2C+MA&prssweb=Search&ei=UTF-8&fr=slv1-msgr&x=wrt&u=www.rays-place.com/marrage/middlebor-ma-

f.htm&w=rev+%22abel+richmond%22+halifax+ma&d=YX8ux0VuN88h&icp=1&.intl=

⁷⁸⁵ Marriages in Early Taunton. :

us/786 http://www.rootsweb.com/~machalif/sturtevant/15.html

Family Genealogy is found at http://www.rootsweb.com/~machalif/sturtevant/15.html
The Parish Society voted to dissolve the ties between Rev. Richmond and the Society. This was at a meeting on 9/15/1831 at the meetinghouse. (Church Records: Book 4 "First Religious Society" Page 31). This was a year a head of the church body.

789 From the original Parish Records: 1832-1891: Halifax Congregational Church dated

⁷⁸⁹ From the original Parish Records: 1832-1891: Halifax Congregational Church dated 9/26/1833.

⁷⁹⁰ Of Particular note is that this is the time the "Trunk Meeting House " was organized in Southern Halifax (a Baptist- style) congregation. <See History of the Trunk Meeting House elsewhere in this study>

Rev. Richmond became a member of the Union Calvinistic Society of Abingdon. ⁷⁹¹

5> Rev. Elbridge Gerry Howe (11/15/1832 – 12/21/1835) Elbridge Howe was Born February 14, 1812 in Paxton, MA, to parents Elias Howe and Hannah Perry of Framingham 792 and married Sabra Holman of Marlborough, MA, before 1841 and they had a son Steven Howe who was a soldier. 793 Rev. Howe was a graduate from Brown University in 1821, and from Andover Theological Seminary in 1824. and he died in Waukegan, IL. Rev. Howe came to Halifax from the Congregational Church in Southwick in early to mid-1832. Howe's first sermon in Halifax before his start was due to the fact that the supply. Rev. Cushman, was in Hanover and could not get to Halifax and Deacon Sylvester saw a man ride up to a local lodging house and he looked like a clergyman and requested his services on the spot. That clergyman was Rev. Howe. So his first sermon here in Halifax was actually June 3. 1832, was invited to stay longer and declined and went on to CT. In July he was asked again by letter to candidate and he did on July 29th and for 3 weeks. He was called on August 20th to settle. In mid-September he confirmed his "Yes" by letter and Installed on September 27, 1832. 794 Much of his pastorate into 1834 dealt with the aftermath of Rev. Richmond's dismissal and the impact of church factions. A group had left to form their own church with Rev. Richmond in July, 1834. (A total of over 80 left over several years. He did not join the Halifax Church until January 21, 1835. He resigned on Dec. 7, 1835,

⁷⁹¹ CR, "Religious Society Records", 1824-1883, page 130

⁷⁹² Elias Howe was born on 16 August 1780 in Framingham, Middlesex, MA. He married Hannah Perry, daughter of Deacon Abel Perry Jr. and Asenath Haven, in 16 December 1810 at Framingham, Middlesex, MA. Elias Howe died on 3 September 1844 at Framingham, Middlesex, MA.

Stephan A. Howe was born on 10 April 1841 in <u>Marlborough, Middlesex, MA, USA</u>. He was the son of Elbridge Howe and <u>Sabra Holman</u>. Stephan A. Howe enlisted in military service in 1861. He was discharged in August 1862. He married <u>Annie E. Wilder</u> in 11 October 1866. Stephan A. Howe died on 29 November 1898 at <u>New Haven, New Haven, CT, USA</u>.

Children of Stephan A. Howe and Annie E. Wilder: Josiah Wilder Howe+ b. 31 Jul 1869 Elbridge Howe+ b. 12 Oct 1871

 $[\]underline{http://216.109.125.130/search/cache?p=Rev.+\%22Elbridge+Howe\%2C\%22+\&prssweb=Search\&ei=UTF-8\&fr=slv1-$

<u>msgr&x=wrt&u=freepages.genealogy.rootsweb.com/%257Ehoughtonfamily/p1039.htm&w=rev+%22elbridge+howe%22&d=Mqiat0VuN4CA&icp=1&.intl=us</u>

⁷⁹⁴ This is taken from the Church Records: Parish Records (1832-1891), Halifax Congregational Church

due to "existing circumstances" noted in a 9/21/1835 letter, meaning a lowering of his pay offered for the next year (RB: page 42) and left after Dec. 21 that year. He died June 4, 1884. < A son, Rev. Paul Sturtevant Howe, delivered the "oration" at the Bi-Centennial Exercises held on July 4, 1934.>

6 > Rev. Emerson Paine (12/21/1835 - 3//1842)

Emerson Paine was born likely in the late 1790's. He was a Graduate of Brown University in 1813 and he was ordained on February 14, 1816 ("not without much opposition") as noted in the Church Records of the First Church of Middleboro. There is further evidence that he was in Middleboro in 1816. Emerson was married to Lydia Pendleton in 1822. (Middleboro?) He was approached by a committee after the 12/14/1835 conclusion of Rev. Howe to supply the pulpit until 4/1/1836. (RB-page 44). He was asked to "Preach for a year" under contract which he accepted on April 14, 1836. (RB-Book 4- Pg 89-91). This yearly employment scenario continued until he concluded in 1842. Rev. Paine did supply in 1843 (low bid with Rev. Ash for supply of the pulpit in March, 1843)

798

⁷⁹⁵ Book of the First Church in Middleboro, (Boston, C. P. Moody, 1852) page 43. Paine was dismissed from Middleboro on July 7, 1822 and then went to pastor the Church in Little Compton, RI for a number of years before coming to Halifax.

⁷⁹⁶ From: <u>History of Plymouth County, MA with Biographical Sketches Compiled</u> by Simeon D. Hamilton Hurd, 1884

http://66.218.69.11/search/cache?p=%22Enoch+Sanford%22+%2C+MA&prssweb=Search&ei=UTF-8&fr=slv1-msgr&x=wrt&u=history.rays-

place.com/ma/wellfleet.htm&w=%22enoch+sanford%22+ma&d=T4uBJkVuN88y&icp=1&.intl=us

⁷⁹⁷ This title gives credence of his general locale, "A discourse at the ordination of the Rev. Emerson Paine to the pastoral office in the First Church of Christ in Middleborough, Mass", the 14th of February, 1816 by Thomas Williams; First Congregational Church (Middleborough, Mass.) It shows

likely he was ordained in Middleboro around 1816. Vital records of the town of HALIFAX, MASSACHUSETTS to the end of the year 1849 Boston: Massachusetts Society of Mayflower Descendants, 1905, 221 pgs.

 $[\]frac{\text{http://216.109.125.130/search/cache?p=Rev.+\%22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%2C\%22\&prssweb=Search\&ei=UTF-8\&fr=slv1-22Emerson+Paine\%$

 $[\]frac{msgr\&x=wrt\&u=freepages.genealogy.rootsweb.com/\%7Ejdevlin/ma/middleboro_ma_ch_urch2.htm\&w=rev+\%22emerson+paine\%22\&d=SHFuvEVuN1uH\&icp=1\&.intl=us$

7> William Augustus Peabody (March, 1842- September, 1842) Little information is known about Rev. Peabody. He was born in Salem, MA, December 6, 1816, graduated from Amherst in 1835, from Andover Theological Seminary in 1842. He was ordained on March 2, 1843. It is found that he was married on March 25, 1835 in Topsfield, MA to Almira (??) of Middleton, MA. ⁷⁹⁹ He died in Amherst Feb, 27, 1850.

8> Mr. G. W. Ash (September, 1842-June, 1843) He was a Graduate of Andover Theological Seminary in 1842. One notation about him in the "Religious Society records" show him supplying the pulpit on 10/1/1842 and there seems to be little onus to have him settle or not settle. He was to be employed for six months. (CR-BK-4: page 142-3) He would receive \$7.00 a Sunday plus board. (Mr. Ira Sturtevant would get \$2.00 to board him.) The six months concluded in March, 1843 when in a bidding war he bid higher than Rev. Paine (\$350 vs \$450) in salary but the church chose Ash eventually again at \$400. By June Rev. Ash was no longer in the Halifax Pulpit. His final boarding bill was paid by the church on June 16 (12.50 for 5 weeks)⁸⁰⁰

9> Rev. Freeman P. Howland (12/13/1843 – 3/23/1846) He was born in Sandwich. MA, on September 3, 1797, and graduated from Amherst College, was ordained at Hanson on October 10, 1825. It was voted in a church meeting of 10/23/1843 to "give Rev. Howland and invitation to settle". (CR- Bk2- pg 46). Before he settled some discussions around his support must have surfaced and his potential start in jeopardy so some "private subscriptions" added enough to induce him to settle and begin in Halifax. (CR-BK 4- pg 153). He was installed on December 13th. He joined the Halifax Church on Dec. 13 as well. There must have been some difficulties ongoing as there was a motion in a (9/1/1845) Society meeting to help him "move out of the place". (CR: Bk 4: page 166-7). In a letter of 12/29/1845, he noted the issue of not being on time for the

^{799 &}lt;u>Vital Records of Essex County</u>: Boxford Marriages: Vol 1, pg 178-9 http://216.109.125.130/search/cache?p=Rev.+%22William+Peabody%2C%22&prssweb =Search&ei=UTF-8&fr=slv1-

msgr&u=www.rootsweb.com/%7Emaessex/VitalRecords/EssexCounty/Boxford/Marriag esNtoEnd.html&w=rev+%22william+peabody%22&d=BVNGQ0VuN37C&icp=1&.intl=us

⁸⁰⁰ CR Book 7 "Parish Committee Records, 1825-1860" entry dated 6/16/1843.

meeting (worship?) and this denotes his traveling from outside the town perhaps as a hardship. He moved his family initially to N. Bridgewater to enjoy good schools for the children while a home was built or procured but none was. There also includes a response of a lowered salary amount and the inability to provide for his family. But therefore resigned March 23, 1846 at a meeting in his house. (CR-Bk 2-pg 48) The reason was his sense that some in the church felt he was not doing the tasks needed and warranted and he felt the church could and would not support him and his family adequately. Although a man of much capability he left Halifax and subsequently founded the Abingdon Mutual Fire Insurance Company and died in Abingdon on August 10, 1882.

10> -Interim – then Settled- Rev. John C. Thompson (8/1/1846 – 8/1/1847)

Rev. Thompson was in West Springfield when he was approached by the Halifax (society) Committee in June, 1846, to supply the pulpit. 803 He was heard as a supply after the conclusion of Rev. Howland starting June 21, 1846 and was approached to settle in Halifax and responded to settle on June 29 starting on August 1, 1846. There was a contract for one year of ministry. The church hoped to extend this for an additional 3 years in November, 1846, but refused. Due to ongoing health reasons, Rev. Thompson requested a dismission from duty on July 24, 1847 effective on 8/1.(CR:Bk 2:pg 52) On August 4, 1847, he requested to halt his endeavors and this was granted. Rev. Thompson married Lucy (before 1846). They returned to West Springfield, MA.

11>-Interim then Pastor- Rev. Enoch Sanford (9/12/1847 – 8/1/1851) Rev. Sanford had concluded his tenure in Raynham when he was approached by members of Halifax on September 12, 1847 to preach in Halifax. The terms of the contract and payment were not set but by October he was offered a 4 year contract to start on January 1, 1848. (Still at \$400/ year). By April, the church was behind on his pay. At an April 4, 1851, meeting Rev. Sanford was asked to preach for an another

⁸⁰² The original is found currently in the Church Records (CR:Book 4"Halifax Parish Society:1824-1883" between pages 168-ff.

⁸⁰³ Church Records, Book 4 "Society Records – 1824-1883", page 152. In November (11/14th Society meeting) meeting Rev Thompson was approached to see if he would continue past the contracted length.

4 months. ⁸⁰⁴ During his tenure he was Secretary of the Plymouth Association of Ministers and Churches for several years. Rev. Sanford was released from his duties in Halifax on 5/4/1851 to go to the Hollis Institute in South Braintree and he was asked to remain in the pulpit until 8/1. He continued as Pastor at the Church in Raynham. MA, as well after leaving Halifax. In 1854 Enoch Sanford was called to the First Church in Wellfleet and was there 3 years. Rev. Sanford also wrote a history of the town of Berkley, MA., around 1872. ⁸⁰⁵

Interim - Mr. ?? King (4 Sundays -8/1/1851-9/1/1851) Irregular supply for almost a year. He started on August 1, 1851. Not mentioned in any parish records of church nor society within the current archives.

12.> Rev. Edward Pickett Kimball (12/7/1852 - 11/5/1854) He was born in Bath, NH, on July 23, 1819, and was graduated from Bangor Seminary in 1850. He was pursued by the Halifax Church since early 1852, noting in a February 17th Meeting "...to Make preparations for the settlement of Mr. Kimball, should the Society be disposed to join him in settlement..."CR:Bk 2, page 58 AND Bk 4 (society Records) on page 210. <\$500/year>). Arrangements were accepted on March 8. He was ordained in Halifax on December 7, 1852. (CR: Page 59ff). The new meeting house was also dedicated on the same day as the installation of Rev. Kimball. It is critical to note that during his tenure the Meeting House was replaced and the "Old" one was repaired, and sold to the town. It was in this time the horse sheds were replaced, a musical instrument was bought and many other improvements. He was active in a number of town and church affairs including being sent as a town representative to the General Court. In September, 1854, it was written he was a lousy or ineffective preacher. 806 On October 12, 1854. Rev. Kimball requested dismissal and it was granted at an October 26 Ecclesiastical Council, effective on November 1. (CR: Bk 2: Page 62-3) Evidently whatever charged were leveled at him were deemed void or unproven. He concluded on November by 5 baptizing 4 and receiving one in membership. His son was baptized the next week by Rev.

⁸⁰⁴ CR: BK-4, page 204. Also Rev. Sanford was asked to carry a "subscription" himself (had always been not expected of settled pastors) to support the church. LIKELY NOT VIEWED FAVORABLY by him.

⁸⁰⁵ Rev. Enoch Sanford, *The History of the Town of Berkley, Massachusetts*, etc. (New York:1872).

⁸⁰⁶ CR- Book4- page 238 contains the text of the diatribe.

Brainerd. On December 5, 1855 they transferred membership to the 4th church in Plymouth. (CR:BK-2:Pg 64) He lived to be 101 years old and sent his greetings at age 94 when the church was re-dedicated in 1913. He died June 6, 1920.

13. > Rev. Timothy S. Brainerd (6/27/1855 - 10/18/1866) Timothy Brainerd was born on June 1, 1826 in Heath, MA, to Timothy and Jane Brainerd. 807 (Another account has him born in Troy NY, on January 24, 1808 that is to the author more credible) He was graduated from Yale in 1830 and Andover Seminary in 1839. He was ordained Nov. 5, 1840. He married Harriet P. Cilley of Londonderry, NH, on Sept 25, 1841 at Nottingham. 808 He was a member and pastor of the Presbyterian Church in Londonderry. He married again to Lucinda R. Rev. Brainerd supplied after Rev. Kimball concluded, baptizing Kimball's son on the first Sunday, Nov. 11, 1854. He preached as a supply through the winter of 1854/5. The results were positive and at a February 10, 1855, "Society" meeting he was to be afforded the chance to settle as pastor. He was asked to settle at a meeting on June 27th, 1855. He requested in a letter dated 10/27/1865, to conclude the "First Sabbath" of November (1865). (CR:Bk-2:pg 79) with the sole reason "a great delinquency on the part of the Society in paying his Salary" (Later descriptives show a level of obstinacies in payment). His resignation was finalized in January, 1866. 809

14. > Rev. William Allen Forbes $(10/31/1866 - 4/29/1873)^{810}$ He was born in Oakham, MA, March 27, 1827. He Graduated from Amherst College in 1848, and from Bangor Seminary in 1851. Rev. Forbes supplied the pulpit in the winter and spring of 1866 and after a

⁸⁰⁷ VITAL RECORDS OF HEATH MASSACHUSETTS

<u>To the Year 1850 (Published by the New England Historic Genealogical Society, at the charge of the Eddy Town Record Fund. Boston, Mass., 1915)</u>; Transcribed by Dave Swerdfeger

^{***} NHGR (New England Genealogical Register) , Vol. 17, No. 3, page 121 ,found at HILLSBOROUGH COUNTY (NH) MARRIAGE EXTRACTS:

http://216.109.125.130/search/cache?ei=UTF-8&fr=slv1-

 $[\]underline{msgr\&p=Rev.+Timothy+Brainerd\%2C++MA\&u=www.usgennet.org/usa/nh/county/hillsborough/gene/marr_html\&w=rev+timothy+brainerd+ma\&d=RALxbkVuN4VW\&icp=1\&.intl=us$

⁸⁰⁹ Church Records, 1824-1883, page 280

Riverside Congregational Church' United Church of Christ, Riverside, Rhode Island. He is noted being there from 1904-1912. http://www.rcc-ucc.com/default.htm

meeting on June 11, he was asked to settle in Halifax and on June 19 given a Call. (CR-Book 4: Pages 289-90). He was examined and installed in Halifax on October 31, 1866. Rev William and his wife Lucinda A Forbes joined in Halifax on Dec. 29, 1866 from Lebanon, Maine. (CR:Book-2:Page 83, 86). In the spring of 1873 in a letter directed to the "Society" meeting on April 8, Rev. Forbes Resigns as pastor in Halifax and this was accepted at a meeting on April 29, 1873 due to ill health. He eventually began a pastorate in Chesterfield Mass next (CR: Book 2: Page 98). He died on December 23, 1913.

Supply - George Franklin Wright (Aug, 1873 – Aug 21, 1874) George Wright was born in Stoughton, MA, on August 26, 1834, and was educated at Revere lay College, Meadville Seminary and Harvard. He was ordained on July 14, 1875. Rev. Wright was heard as a candidate in August, 1873 and was engaged for a year's contract for \$750 salary.(Providing his board did not exceed a dollar a day.) ⁸¹¹ In September 1873 Rev. Wright was engaged to fill the pulpit but the church did not ask if he may settle after a year. (CR: Book 2- page 98) On August 24, 1874, at a church meeting Rev. Wright was to be approached to settle as pastor in Halifax but the motion failed. Rev. Wright filled the pulpit in Halifax occasionally during the winter of 1874/5. He died on Bingham, ME, on March 4, 1894.

15.> Supply – then Pastor: Rev. Frank Louis Bristol- (August, 1875-November, 1876) Bristol was born in Milford, CT on March 26, 1853, and was graduated from Andover Seminary in 1875. It is likely Mr. Bristol began in Halifax as a student in seminary. He was approached on July 9, 1875 to consider settling in Halifax. ⁸¹² A group was formed On October 25, 1875 to examine Mr. Bristol to see if he were willing to be ordained. The examination was a success and he was ordained in Halifax in the Meetinghouse. (CR: Book 2: Page 100-1). In August, 1876 he was asked to remain as pastor with a \$700 salary, but in a response on August 7th, he responded in the negative and the church asked him to conclude in 3 months. ⁸¹³ Rev. Bristol wrote a church history in the early 1900's of the church in Chesterfield. There is no

813 IBID- pages 313-4.

⁸¹¹ See Church Records Book 4 "Society Records", Page 300.

⁸¹² Church Records - Book 4 "Society Records: 1824-1873", 307-8.

note of his departure. Frank Bristol was a pastor at the Riverside Church in Rhode Island in the early 1900's. He died on August 4, 1917.

16.>Supply- Acting Pastor - Rev. George Juchan - (6/4/1877 - Fall / 1878)

Rev. Jucan supplied the pulpit after the departure of Rev. Bristol. In a meeting on June 4, 1877, the church voted to solicit Rev. Jucan to see if he would settle in Halifax. This was repeated in September 10th and there seems to have been some haggling over the salary offered. He wanted \$800. This was agreed. ⁸¹⁴ At that a letter went out to see if and when he was to be installed. ⁸¹⁵ The monetary issues continued and he was asked to take less than the \$800 salary in the next year. (Society Meeting on 4/5/1878). The church could not raise the funds. This debt and lack of support in hand, it was decided on August 31, 1878 to sever ties with Rev. Jucan.

Acting Pastor – Rev. James Wells - (4/1880 - 6/1883) Wells was born in Southhold, Long Island, NY, on September 11, 1815. He attended Jefferson College and was graduated from Bangor Seminary in 1848. After the departure of Rev. Jucan, Rev. Wells supplied the pulpit from time to time. In a society meeting of December 15, 1879, it was thought to approach him to see if he might stay in Halifax. On December 22nd he was asked to preach for the next year. (\$500 salary). Rev Wells joined the Halifax Church fellowship in April, 1880 coming from Dumbarton, NH. On June 21, 1883, Rev. Wells was dismissed from Halifax to pastor at the Congregational Church in Douglas, MA. He died on January 31, 1892.

Interim – George Henry Shaw – (1879, 1883- occasional) He was a native of Middleboro and supplied from time to time.

Supply – George O. Robinson – (Summer, 1883) Student at Boston University and went on to mission work in the Far west.

⁸¹⁴ First Religious Society Records - Pages 319-20.

⁸¹⁵ Original letter (9/10/1877) of warrant in the Archives of the church.

Supply – Rev. B. Franklin. Fuller – (December 1, 1883 – 3/1/1884) Rev. Fuller supplied the pulpit after the departure of Rev. Wells. At a "Society" meeting of October 23, 1883, it was determined to extend Rev. Fuller at a salary of \$600 to begin in the First Sunday of December, 1883. 816

Supply – Rev. Cyrus L. D. Younkin – (March/1884 – 5/1/1885) Admitted into Fellowship on April 27, 1884, coming from a church in Boston (Bromfield, Church). He was a student at Boston University. He was in the pulpit when the church celebrated its 150th Anniversary on October 28, 1884. (CR: Book 2- page 110) He must have remained in the vicinity for at a meeting on Dec, 13, 1885, letters of recommendation were sent for him to go to the Park Street Cong. Church in Boston. It is noted he supplied the pulpit in the Spring of 1885. 817

17> Acting then Settled Pastor- Albert C. Jones (5/1/1885- ca June, 1887) I suspect a yearly contract was used here. ⁸¹⁸ On April 5, 1886 an inquiry was extended to see if Rev. Jones would settle in Halifax. He was noted as a paid preacher in 1886.

18 > Jesse H. Jones (April, 1886 - 6/1887)

At a meeting on April 5, 1886, Rev Jones was given an invitation to settle as a pastor. He was noted as given an invitation to preach (again) on June 6, 1887. (CR-Book 8- page 6) Likely he was extended originally a one year contract. It is noted Rev. Jones concluded his ministry in Halifax in June, 1887. Rev. Jones published a family memoir between 1900 and 1902. ⁸¹⁹ His local home was used free of charge as a parsonage with a stipend for a number of years (through 1900 and beyond) while he lived in Philadelphia, PA. He held offices in the

⁸¹⁶ First Religious Society Records - Book 4 "Society Records: 1824-1883" pages 341-

^{2. 817} CR- Book 8- "Society Records, 1883-1893, page 3.

⁸¹⁸ Book 8, "Society Records", page 15. He was paid \$361.50 for services and this is not a year's salary generally so it may have been slightly less.

 $[\]underline{\text{http://216.109.125.130/search/cache?p=Rev.+Jesse+H.+Jones\%2C+MA\&prssweb=Search\&ei=UTF-8\&fr=slv1-}$

 $[\]underline{msgr\&u=www.rootsweb.com/\%7Enyoswego/biographies/ferris.html\&w=rev+jesse+h+jones+ma\&d=EHWKPEVuN0V2\&icp=1\&.intl=us$

Halifax Church from time to time on into the early 1900's (ex Moderator in 1902), CR:Bk 3-pp93-5ff. He returned as pastor in 1897.

Supply - contracted but not settled- William R. Joselyn (1888-1889)

Supply –contracted <u>but not settled</u> Alfred Brittain – (1889-1890) He was approached to continue at a meeting of March 22, 1890. It was further decided (8+, 6-) to offer him a three month extension on June 9th, 1890. ⁸²⁰ He continued on an annual basis into 1891 (pd 4/6/1891 likely for services through the end of 1890).

SUPPLY- Paul G. Viche (?)

SUPPLY - Dwight F. Mowery (?)

19> Rev. William H. McBride (1/5/1891 –March, 1892)
He was born in Jacksontown, New Brunswick, on December 23, 1852.
He was graduated from Bangor Seminary in 1886, and was ordained at Brownsville, Maine, on October 19, 1887, and came to Halifax area around 1890. His tenure is noted as began on January 5, 1891. He had been supplying the pulpit regularly. He and his wife, Eliza joined the Halifax Church on March 3, 1892. (CR: Book 3- Page 1). His support came jointly from the church society and the Home Missionary Society.

821 In short order the pastorate must have ended as there was a supply in place in April, 1892. Rev and Mrs. McBride transferred their membership to the 1st Congregational Church of Taunton on Dec. 18, 1892. He died in Maine in 1934.

20> Louis Ellms (8/28/1892 – July, 1897)

Rev. Ellms was a graduate of Boston University School of theology in 1889 and was ordained in Strong Franklin County, Maine, on August 19, 1889. It is very likely Rev. Ellms was a part of the Congregational Home Missionary Society to the Native Americans and likely spoke at churches to engage support before returning. Rev. Ellms supplied the pulpit at times, one noted in June, 1892. On July 17th, he was asked to

⁸²⁰ Church Records, Book 8 "Society" – page 28.

Noted that J. L. Thomas of the Parish Committee "be empowered to hire money if necessary to settle all deficiencies in the Parish". Church Records Book 8-" Society Records" – page 40.

be the settled pastor by the Halifax Congregation. (CR-Book 3- Page 3). On August 28, 1892, he began in Halifax with his wife Anna, coming from the church in Columbia, South Dakota. He was involved in December, 1892 in the procurement of a new organ for the church. 822 Significant to Rev. Ellms' tenure is the incorporation of the church from 1893-5. (CR Book 3- Page 8-19). He also spoke at the 200th Anniversary of the First Church of Middleboro in 1895. 823 Rev. Ellms resigned by letter at the Annual Meeting of Jan. 4, 1896. At a subsequent meeting (1/12) the church made overtured to have him rescind the letter. The issue seems to be one of non-payment or low payment. His response was to convene a Council and to say id he stayed it would be for another 1.5 vears specifically. (CR: Book 3- page 32-34)). The Council (in January. 1897) said that it would be best that Rev. Ellms remain until the Summer of 1897 (July). At a meeting in Halifax on June 27, he noted he had a call to a church in New Castle, NH. Letters of recommendation were given and shortly the pastorate concluded. Noted he was married to Annie Payl in Barnstead, Belknap, NH. 824 In 1924, he was serving a church in Newington, NH.

21> Jesse H. Jones (12/8/1897- April 19, 1904)
Supply - Settled Pastor- He was born in Belleville, Canada, on march 29, 1836, and was graduated from Harvard in 1856 then Andover
Seminary in 1861. He was ordained at Cambridgeport, MA, on May 19, 1861 and entered the Union Army during the Civil War, serving as Captain in the NY Volunteers. He was noted to be a strong scholar by some. His sermonic advocacy for a 5-day, 40-hour week was thought to be the first utterance of this concept in the country. He was editor of the Christian Labor Reform Journal, a socialist-leaning periodical. It seems Rev. Jones lived nearby in Bryantville, and after the departure of Rev. Ellms in 1897, supplied the pulpit fairly regularly as the church sought new leadership. In a meeting in Halifax on Nov. 28, 1897, it was suggested to ask Rev. Jones, then supplying and staying in the parsonage, to settle. His was confirmed on December 5, and a letter

⁸²² CR- Book 8 "society" -Page 47 (12/5/1892)

⁸²³ The full text of his remarks are found in the Two Hundredth Anniversary of the First Congregational Church in Middleboro, MASS, published by the Church in 1895.

BARNSTEAD, NH -BIRTHS from the <u>Vital Records of Barnstead, NH.</u>
http://www.usgennet.org/usa/nh/town/barnstead/Vital Records/BarnB/BarnB-E.htm

was sent on December 6. He replied Yes two days later and to begin the next Sunday in Dec. There was some contention over the use of the parsonage (NW side of "the old Poole House" actually) and potentially a new residence may be offered. Rev. Jones did not agree with the changes and held his ground through the end of 1897. On March 6, Letters for Rev. Jesse Jones and his wife, "E. D." were received at Halifax. In 1899 he helped write a new Confession of Faith for the church adopted 6/18/1899. Rev. Jones died in office on April 19, 1904 and his wife withdrew from the Halifax Church and town in October, 1904. A pulpit Bible dated 1872 that was a gift to him from the Natick Congregational Church Sunday School is in the church archives.

1900 and Beyond......

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Supply- Edward C. Sargent (1905-1906)
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22>Paul G. Deife (1906-1908)

23>David Flowery (1908-1909)

24 > Leon P. F. Vauthier (1909-1910)

25>Supply/ Interim/ Acting- Isaac Fleming (1911?)

26>Supply/Interim-/Acting David T. Williams (1912?)

27>Supply/ Interim Joseph Mayer (1913?)

28 > Jesse Dees (1913-1914)

29> James Tilson Thomas (1915)

30 > Scott C. Seigle (1922-1928) <u>Joint with Hanson Cong. Ch. For a number of years.</u>

31 > Warren A. Leonard (1928-1945)

32 > Kenneth B. Wyatt (1946-1949)

33 > Harold H. Rogers (1949-1958)

34 > H. Herbert Brautigam (1955-1958)

35 > Theodore G. Buckley (1958-1960)

36 > Bernard W. Sayer (1960-1964)

37 > Walter L. Rudy (1964-1966)

38>Gordon Kennison - (1968-1975)

39> Rollin Johnson (1977-1986), also Interim in 2005

40> R. Craig MacCreary (1987- 1994) <his wife Barbara was in process of study towards ordination while in Halifax.>

41> Will Sencabaugh (1998-2003)

42> Rev. Joseph A. C. Wadsworth III (October 1, 2005 - Present)

APPENDIX G-

Death and Funerary Practices in the Colonial and PostRevolutionary Periods, Including remarks concerning the macabre, superstitious and customary events and practices.

In the earliest Colonial periods, the deceased was buried without a coffin, being wrapped tightly in several layers of "cerecloth" 825, or possibly wool soaked well in pitch or alum. If the deceased were perhaps wealthy then the shroud may be made of cashmere instead of wool.

In later periods the body of the deceased was measured by bringing in a stick cut to the length of the body. The cabinetmaker would then build a "box" for the burial. It wasn't until the 1800's until that box was widely used specifically as a coffin box for the burial of the body. 826 One of the earliest in New England and certainly the earliest cabinetmaker in Connecticut to create a box for burial was William Smith of Meriden,

⁸²⁵ cerecloth was cloth or linen dipped into hot wax.

⁸²⁶ The word "Coffin" has a long history, being derived from the Old French word for "Little Basket" (cofin or coffin), which came from the Latin word "cophin-us", which later in time became "cofin-us". The Greek word " kofin " also antedated and compliments this word's meaning. Old English references of "Coffin" as meaning a box or basket date as far back as the 1300's. <From a sermon by Wycliffe," Pei gedridden and filden twelve cofines of relief of fyve barley loves."-1380, from 1480 Wardyr's Accords of Edward IV, "125 diverse cofyns of fyrre wherein the kinges bookes were conveyed." and from 1568 in Grafton's Chronicles (Vol 2) referring to this box as for burial of a body, reused after the body is placed in the grave, "He caused him to be layed in a coffin of Cypresse." and from Holland's Pliny (Vol 2) in 1601, "The coffin going with a dead corpse to a funeral fire, is richly painted. Coffin had many other meanings for the colonists to include: 1)an oblong piece of live, burning coal that is flung into a house from a fireplace with a "pop" (1700-1800), 2) an old and very unseaworthy vessel (1700-1800), 3) a pie crust (1400-1800) or a pie dish, 4) a conical filter used for cooking, apothecary straining and storage of dry ingredients in a household (1500-1890's), 5) a part of the hoof of a horse (1600-1700), 6) The carriage of a hand cranked printing press (Franklin type or earlier) (1600 -1880's), 7) a case in which articles are fired in a furnace (1700), 8) case of a chrysalis (1700), 9) part of a flower (1700), and 10) a cup into which fits a tool within a mechanism (1800). As can be seen, this word has many uses within the normal conversations of people. A New English Dictionary on Historical Principles collected by The Philogical Society, edited by James A. Murray, et al, Volume II, Part VI "CLO - CONSIGNER" (Oxford At the Clarendon Press, England, 1891) page 591-592 "Coffin".

Connecticut. Curiously, it was the pattern of the mid 1800's cabinet-coffin makers throughout New England to place all the sawdust and wood scraps within the coffin after it's creation. The fear (superstition) was that to track any of the sawdust into the barn and have it be touched by another would connote death to that person soon thereafter. 827

The funeral service of an individual was quite an involved affair. In the 1720's or earlier it was quite proper for the women to purchase new bonnets, gloves, fans and black ribbons for the occasion. Men may have purchased white gloves and black armbands. Most local storeowners kept a good supply of these items in the event of a need. Humorously, the Reverend Arden Elliot, pastor of Boston's Old North Church, collected over 2,940 gift gloves which were given to him for the officiating of many funerals during his 32 years as pastor. Other gifts were also proper. If a nursemaid was quite special the person may have been given a small "silver spoon" as a token of love from the family. 828

Within worship, the service was lengthy. The people, including friends and neighbors, would all gather in the meetinghouse, some crowding into the entryway, some listening from outside windows. Sometimes the family pew would have a dark ribbon upon it. The minister would begin the service with an introductory sermon. then follow it with a silent prayer and several scripture readings. This would be the start of a much longer sermon (not a eulogy!) followed by a prayer from the prayer book, concluding with a benediction. A eulogy may or may not have been included within the order of service. At the conclusion the church would empty and proceed directly into the cemetery as the as the bell of the church tolled. The tolling of the bell dates far back into time and it is believed to frighten away evil spirits who want to capture the soul of the departed. The procession would enter the graveyard and the pallbearers would place the body into the

Beath in Early America: The History, Folklore, Customs and Superstitions of Early Medicine, Funerals, Burials and Mourning by Margaret M. Coffin (sic) (Thomas Nelson Publishers, Nashville, 1976), page 101 ff.

⁸²⁸ Ibid, page 94-95.

⁸²⁹ notably the bell either tolled once for each year or a certain number of strikes for men, women, or for a certain number of years. It is also prudent to toll the bell to announce the death itself. By the number of rings many times the community knew who the person was.

⁸³⁰ The early Halifax church did not have a bell so it is possible a hand bell may have been used in its stead.

grave and fill the hole with earth. Customarily the feet of the deceased were placed towards the sunrise so that "on Resurrection Day" the immortal rises facing the awakening sun (Son?). Once the filling of the grave is completed the minister would read a hymn, give another short reflection and follow it with another benediction. 831

After the conclusion of the graveside service there would more than likely be a funeral revelry which was quite vogue in the 1750's. This is a party at the home of the deceased that lasts all afternoon and could continue all night. It included many pounds of tobacco smoked in long handled clay pipes, and wine (many times this wine was apple or fruit brandy). The tables would be loaded with choice meats, ?seafood or fish(salmon or trout), vegetables, stews and sweetmeats, cheeses, sauces and various breads. It is possible that there were specially made cakes for the event for "Funeral cakes" or "leicht boi", a small cake made with raisins and honey made throughout New England. It was a tradition borrowed from the early Germans in the Middle Atlantic region. 832

The local parish church graveyards were usually places where people wandered or gathered to picnic between church services and where they could read "warnings to the living along with eulogies to the dead."833 Obviously the graveyard's setting would be ripe for bizarre happenings. Body snatching was sadly a practice in some communities as medical doctors as far back as the Middle Ages paid cash rewards for the bodies of the deceased in order to teach students and to learn operative surgical practices 834 More than likely the local "Potter's Field" was the place of disinternment because that was the place of burial for the friendless, indigent, stranger or wayfarer, illegitimate, suicide or criminal. It was not consecrated ground. Although the practice of body stealing was heartily damned and in some cases outlawed, the medical profession was still well supplied. It is well documented that criminals were not to be buried on consecrated ground, set aside for the faithful. According to Mary E. Fabiszewski, cataloger at the Peabody Essex Museum in Salem, Massachusetts (a private library dedicated to regional history), in her letter dated April 27, 1994, to Rev. Wadsworth in

⁸³¹ Ibid, pages 89-90, 126.

⁸³² Ibid, page 86-88.

⁸³³ Ibid, page 125.

⁸³⁴ Ibid, page 129 - 130.

reference to a family history enquiry some 14 years ago while living in CT,

"The strange burial of the murder-suicide is actually (as stated in the History of Tolland County, CT) 'in pursuance of the law of England, since Connecticut was at the time under English Rule.' ...denying suicide victims a decent burial: 'Every such person shall be denied the privilege of being buried in the common burying place of Christians, but shall be buried in some common highway...and a cartload of stones laid upon the grave as a brand of infamy, and as a warning to others to beware of the like damnable practices.' (She also suspects that this practice is set out by Colonial Law.)"

Activity such as this would be fertile ground for strange and macabre stories which exist throughout New England. "Ghost tales" and tales of the dead rising during the night, or of other bizarre practices play upon the superstitions and sentiments of the local community.

Adding to this scenario was the impact of disease. The devastation of a serious disease was a source of superstition since there was no understanding of bacteria or virus. The horrible death or mutilation of some illnesses left untreated which may be contagious sparked many superstitious ideas.. Ms. Fabiszewski, referring to a turn of the century Encyclopedia regarding superstitions and folklore notes that "the burning of the heart of a deceased relative who died of 'consumption' (and the eating of the ashes) would prevent one's dying of the same disease. Many believe that these cremations may in fact be in response to an epidemic and this would stop the epidemic." 835

In further addition to this already superstition-filled area, there were generous doses of stories and legends about people who were disinterred after their burial (sometimes due to overcrowding in a family cemetery or a redigging of the same plot to bury another member of the same family) to find the body to be "supposedly" in good condition. These stories permeate the colonies from North to South and were assuredly self-propagating due to their own retelling. 836

⁸³⁵ She refers to The Encyclopedia of Superstitions, Folklore, and the Occult Sciences by Cora Linn Daniels and C. M. Stevans, editors (J. H. Yewdale and Sons Company, Chicago, 1903).

In <u>Burial, dealings with the Dead</u> by Lucius Manlus Sergeant (1786-1867) page 66, his memoirs as held in the collection of the Hartford Public Library's Hartford Collection, he states an example of "post-death preservation" from near Boston. "Mr General Wilson Hull, buried in Newton Centre, Massachusetts, 40 years before, at 80 years old...his skin was natural except a leg ulcer- burial clothes were rotted, skin was dark brown and leathery' ". Pages 477-478 contain

These stories exist to assure that graveyards were left alone when there was a great market for bodies within the medical profession.

A final part to this topic adds to the mischievous mysteriousness of the graveyard. Stories and legends of "ghostly apparitions" permeate the region from coast to frontier. Graveyard visions of deceased rising were both fearsome and apocalyptic which fed into the frenzy of the Great Awakening and later mid-1800's evangelistic movement. 837

Death was an event filled with long-lasting, deeply disturbing sensations. Its processional was heaped with legends, superstitions and tall stories. To quote Ms. Fabiszewski once more and further,

"It is important to remember...that what seems sinister and bizarre to us would have been acceptable in a superstitious society. The early colonists based their laws on English law, a society deeply ingrained in superstitious and religious traditions, so what seemed shocking to the author of the History of Tolland County (and to us) may well have been perfectly understandable and accepted at the time. I also agree with Richard Godbeer's contention that many of these stories are probably not without a healthy dose of embellishment." 838

several other accounts of similar type from the Boston area.

The Foxfire Book # 2 by Eliot Wigginton, editor (Archon Books, Doubleday Press, Garden City, NY, 1973) is another source relaying a Middle Atlantic (Mountain area) story about a disinternment after 20 years noting the body in pristine condition until it was moved whereupon it fell into dust.

⁸³⁷ The American Weekly Mercury a newspaper in Newport, Rhode Island in the edition dated March 30, 1722, says "...During the winter of 1721-1722, a woman of Narragansett (RI) died of smallpox. Burial was quick and quiet for epidemics were much feared. Soon after the burial a strange phenomenon started to occur frequently- every evening, according to some one living within sight of the grave, at nine or ten o'clock a small light appeared on or near the grave site. The flicker grew 'to great bigness and brightness' until it would resemble a conflagration. Even on a dark night everything would be seen with distinctiveness; tufts of grass on the ground, the bark upon the tree. Sparks flew. A person wrapped as if in a winding sheet with arms folded could be seen. The light moved about very quickly over a distance, perhaps half a mile.

The strange occurrence... was never explained satisfactorily by people who didn't believe that Spirits, even those who leave this universe hurriedly without finishing what they started, have the power to return to earth with visible manifestations of their presence. from <u>Death in Early America</u> by M. M. Coffin, page 132-133.

⁸³⁸ from her letter dated 4/27/ 1994, page 1-2.

APPENDIX H

(Reprinted from an article by Rev Wadsworth in 2006)

Halifax Congregational Church And America's First Sunday School

Before the advent of "Sunday Schools", the earliest mandate for education of children was passed in the Massachusetts Bay Colony in 1647. (1) Notably, a sizable portion of this education program was religious in nature. Some of the cultural/ religious motives behind this mandate to educate the children was a fear that "evil" doctrines, unorthodox knowledge and a general lack of knowledge of the (Biblical) scriptures prevailed, so it pressed the colonial government to "order that an elementary school be established for every town of 50 families." (CT followed in 1650) (2, 3)

In Europe the Dutch Reformed Church had been providing religious schooling for youth since 1618 in the Netherlands and elsewhere. (4) The Colonies did not have "Sunday School" for children for nearly a century after the Pilgrims landed and founded Plymouth.

As the New England Colonies grew and expanded into the frontier, new towns were created. With the formation of a town also automatically came the formation of an ecclesiastical society with a minister in place. In 1731 various folk were given permission to gather and worship together and from that gathering in 1733 at the geographic center of Plymouth County and on the county's highest point the church and town of Halifax was begun. Each spring some of the men of the church would

assist the pastor in teaching the children the catechism (5) and this continued yearly into 1746 and further. On April 25, 1746, during the pastorate of Rev. John Cotton (1734-1754) a vote was taken to organize and teach the children of the town and form a Sunday School. To quote the original church records;

April 25, 1746. "Voted that the children should be catechized on Sabbath day noon as in former years and to request the same men to carry it on that did it last year...

Also Voted:....to desire Messers John Waterman and Moses Standish and Nathan Tinkham to have inspection over the children on Sabbath days noons and Barnabas Tomson and Isaac Tinkham to overlook them in Meeting Time to prevent their playing" (6)

The five men designated to manage this endeavor were in two principle teams; one pair kept the children during the TWO worship services regularly held in the morning and afternoons. Another team of three were to manage the children at "noontime" when families would bring and enjoy their lunches together and they would learn their catechisms. This was the first concentrated effort in America to teach children in Sunday School. (6). Most American efforts at Sunday School programming didn't gear up in earnest until years later when English churches began schools led by Robert Rakes of Gloucester (Eng) in the 1770's and was translated first to a church in Accomac County VA in 1785. Many American Churches generated Sunday Schools from that point on. Before this time it was rare and sporadic. (7, 8)

^{(1) &}lt;u>History of Education</u> by Robert Monroe, Macmillan Press, 1914, pp 430-441.

- Plymouth, Norfolk and Barnstable Counties,

 Massachusetts by Elroy S. Thompson, Vol. I, 217219.
- (2) Ibid, page 437.
- (3) A Religious History of the American People by Sydney Ahlstrom, Vol. I, Doubleday Press, 1975, Page 356-7.
- (4) <u>Living Theological Heritage of the United Church of</u>
 <u>Christ</u> by Barbara Zikmund, Vol. 2, Pilgrim Press,
 1997, page 321.
- (5) Original Church Records (1733-1823) of the Ecclesiastical Society of Halifax, <Yearly catechism lessons noted: 3/17/1740 (p 22), 3/9/1741 (p25), 4/25/1744 (p 120) {with thanks to Sue Basille, Halifax Town Historian}>
- (6) IBID, MSS, Halifax Church Records, page 120
- (7) <u>History of Halifax Massachusetts</u> by Guy S. Baker, page 25.
- (8) The Westminster Dictionary of Church History by Jerold C. Bauer, editor, Westminster Press, Philadelphia, PA, 1971, "Sunday School Movement", page 796-7.

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